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ABSTRACT

This orientation manual for the America-Israel Young Ambassadors Student Exchange Program is written for the exchange of high school students between these two countries. The goal is to familiarize American students with the history, politics, economy, religions and society of Israel. Thirteen training sessions are suggested on the following topics: (1) program philosophy and goals; (2) Israel--the land; (3) history--Biblical times; (4) history--Christianity and Islam in the Holy Land; (5) history--diaspora to creation of the state; (6) history--1948 to the present; (7) current political and military issues; (8) Israeli government and politics; (9) the Israeli economy; (10) the Israeli people; (11) values and traditions; (12) Israeli youth and the schools; and (13) young ambassador behavior in the host home. Pictures, activity sheets, maps, and other teaching materials accompany the lessons. Five appendices contain alternative suggestions for orienting the students and other important information about Israel and the exchange program. (VM)

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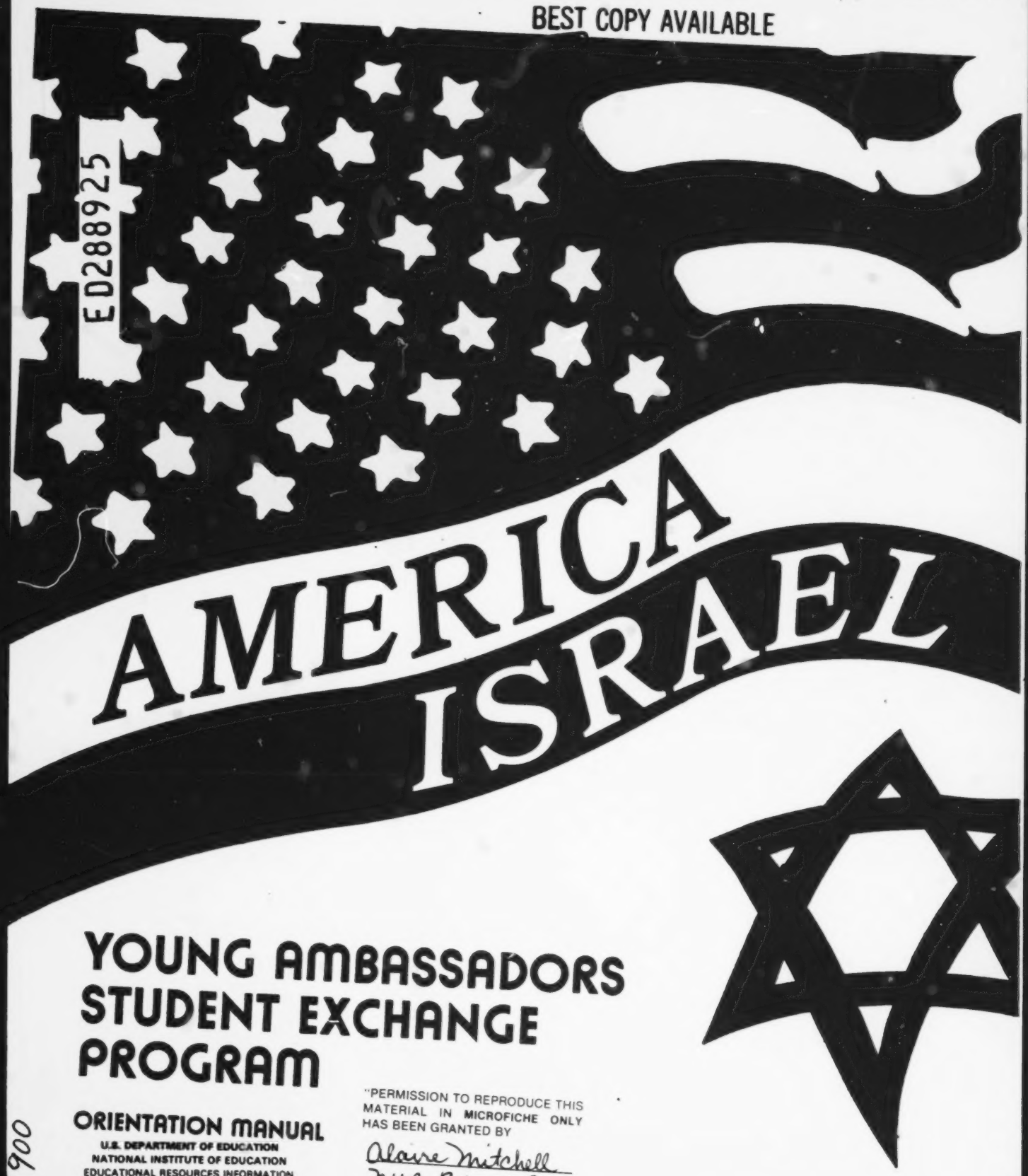

YOUNG AMBASSADORS STUDENT EXCHANGE PROGRAM

ORIENTATION MANUAL

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Foreword

Under the auspices of the Council of the Great City Schools, the America-Israel Friendship League in the United States and the Public Council for Exchange of Youth and Young Adults in Israel, high school students in both the United States and Israel are given an opportunity to participate in an exciting educational exchange program. The primary goal of the America-Israel Young Ambassadors Student Exchange Program is to encourage inter-cultural understanding between high school youths in the two countries by enabling them to experience each other's society. The America-Israel Young Ambassadors Student Exchange Program is one of a number of student exchange programs which fall under the aegis of the Board of Education's Young Diplomats Program.

To gain the most from their visit to Israel, American Young Ambassadors need to understand that country's history, politics, economy, religions, and society. Where controversy exists, they must realize that there are two sides to every issue. Young Ambassadors must also appreciate the background of the exchange program and why they were selected to participate. Last, but certainly not least, they must understand the behavior expected of them as Young Ambassadors. This orientation manual was developed to assist participating school districts in achieving these objectives.

Thirteen training sessions are provided here; one to one-and-a-half hours will be needed for each session. Past exchange trips to Israel have shown that most American students lack a comprehensive orientation for this experience and are therefore unable to take full advantage of tours and lectures. They do not have the background to raise significant questions and engage in meaningful discussion.

If the full orientation (thirteen sessions) is impossible, outlines of suggested three- and five-day training programs are provided in Appendix 1.

We hope that any American school districts choosing to use these materials will send us their comments and suggestions so that we can strengthen our efforts to prepare American Young Ambassadors for a meaningful experience.

Charlotte Frank

Charlotte Frank
Executive Director
Division of Curriculum and Instruction

Acknowledgments

This orientation manual for the America-Israel Young Ambassadors Student Exchange Program is a project of the New York City Board of Education, Division of Curriculum and Instruction, Charlotte Frank, Executive Director.

Elliot Salow, Director (Interim Acting), Social Studies Unit, and Lloyd Bromberg, Assistant to the Director, Social Studies Unit, provided supervision and guidance for writing the training program's outline and learning activities. The Social Studies Unit is part of the Office of Curriculum Development and Support, Dr. Morris Freedman, Director.

Eileen Neeson, James Monroe High School, was the major writer of strategies and activities. The following people contributed their expertise to the writing of activities:

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Ira Zornberg, Social Studies teacher, John Dewey High School.

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The manuscript was prepared for publication by the Editorial and Production Unit, Alaire Mitchell, Unit Head. Peter Dews was the principal editor and was assisted by Steven Goodman, Susan Schwartz, and Anne Wolf. Production coordination was the responsibility of Anne Wolf.

Kathleen Asvestas designed the cover.

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Orientation Goals

The following are the goals of this orientation program:

A. To acquaint students with the philosophy, background, and objectives of the America-Israel Young Ambassadors Student Exchange Program.

B. To teach participants basic information about the Israeli people: their history; social, economic and political institutions; family life; customs and traditions; geography; climate; forms of settlement; current problems; etc.

C. To acquaint students with important historical/religious sites and to encourage them to raise significant questions about each.

D. To stimulate student interest in Middle East issues and to encourage the examination of opposing viewpoints.

E. To prepare students to discuss the American political system, United States policy toward Israel, and current American problems.

F. To teach students proper behavior in an Israeli home (to explore issues like respect and consideration, drinking, drugs, use of profanity, "ugly Americanism.")

G. To prepare students for practical aspects of the trip, e.g., clothing, luggage, money, language, etc.

H. To suggest various ways students might, upon their return home from Israel, report on their experiences.

American Young Ambassadors in Israel in 1982

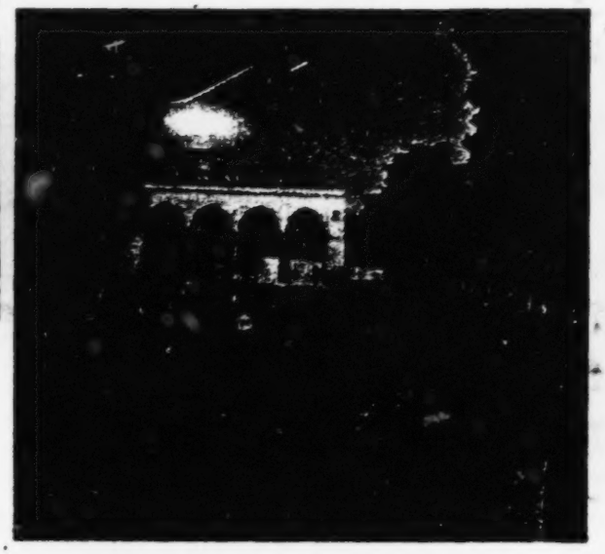
Saying good-bye in Givatyaim.

"Many of us had pictured Israelis as being very different from us. The chance to meet them has opened our eyes and made us eager to learn more about Israel."

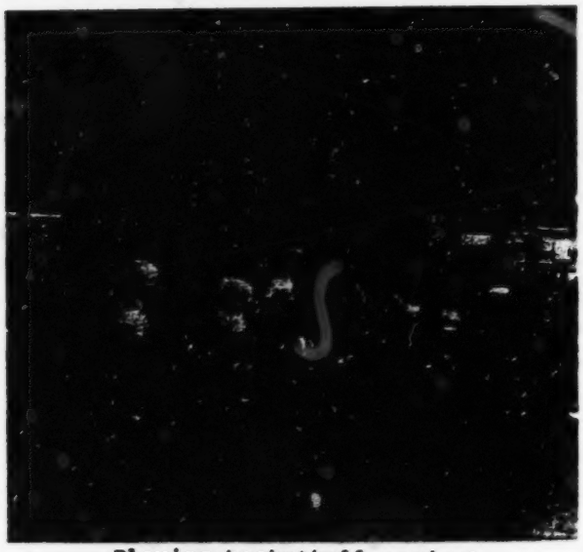
Antonio King
Washington, D.C.

"It was hard to comprehend being where the most monumental events in history took place. Israel is a land steeped in history and gave me a feeling of appreciation for the history of my own country."

James Temmer
Milwaukee



Standing in front of the Dome of the Rock in Jerusalem.



Playing basketball against an Israeli team in Haifa.

Planting trees in the Martin Luther King, Jr. Forest.

Section I

Training Sessions

Session 1: *Program Philosophy and Goals*

PERFORMANCE OBJECTIVES: Students will be able to:

- state their own perceptions of Israel and Israelis.
- compare and contrast those perceptions with the reality of Israel, expressed in photographs.
- based on their perceptions, formulate questions about Israel.
- explain the philosophy and goals of the America-Israel Young Ambassadors Student Exchange Program.
- analyze the responsibilities of Program participants.
- analyze the importance of Israel to the United States.

Strategy 1

The mention of Israel often brings to American minds images of a tough little nation, often at war with its Arab neighbors; an ancient, religious nation with a modern technology and miles of desert where camels abound. Some of these perceptions are conveyed about Israel by the American mass media. Others result from a lack of the facts. Through the Exchange Program, students will better understand the nature of Israel, and the problems which it continues to face after thirty-five years of independence.

- Distribute Worksheet 1A, "Perceptions: A Questionnaire." After students complete the questionnaire, have one or two volunteers tally the results, which should be written on a chalkboard. Then have students explain their answers to the following questions:

  - From the results of this survey, what have we learned about your perceptions of Israel and Israelis?

  - Are your perceptions of Israel similar to one another's? Different from one another's?

  - Do you think most Americans perceive Israel the way you do?

  - How do you account for your images of Israel? Where did you get your information? (movies, T.V., newspapers, Israeli friends, etc.)

  - Do the statements on the worksheet raise any questions in your mind about Israel? List your questions.

  - How can you know the "truth" about Israel and Israelis?

- Distribute Worksheet 1B, "Some Realities." Have students examine the photographs and complete the exercise on the worksheet. Review the exercise and then have students explain their answers to the following questions:

- What "truth" about Israel do these photographs reveal?

- Do any of the photos suggest paradoxes (contradictory truths)? Explain.

- What perceptions of the United States do you suppose Israeli exchange students bring with them to this country?

- Do you think the reality of America is very different from the way foreigners perceive our country?

Strategy 2

It is vital to the success of the America-Israel Young Ambassadors Student Exchange Program that student participants understand its philosophy and goals. They must appreciate from the onset that their visit to Israel is not a vacation; they have been specially chosen to achieve a purpose in Israel and their selection brings with it responsibilities.

. Distribute Worksheet 2, "Program History and Goals." (See Appendix 5, a newspaper account of the 1982 exchange program.) Have students read and explain their answers to the following questions:

- What does this letter tell you about the history of the America-Israel Young Ambassadors Student Exchange Program?

- What does the letter tell you about the goals of the program?

- How is your purpose in Israel different from that of a typical American tourist in Israel?

- What will your responsibilities be in Israel? After the trip? (Construct a list of specific responsibilities, for example, paying attention on guided tours, asking questions of the guide, reporting back to your classmates after you return [see Appendix 2 for suggestions], etc.)

- How are the criteria by which you were selected for the program related to its goals?

- How do you suppose Israelis, who have been told of the criteria by which you were selected, would react to the following:

  . American students fooling around while a tour guide is explaining the significance of the Church of the Nativity.

  . American students who neither ask questions nor comment upon significant Israeli sites.

  . American students who, when visiting an Israeli classroom, are unable to discuss social and political issues facing their own country.

- What are the implications for the exchange program, your city, school, etc., if you do not fulfill your responsibilities in Israel? Explain.

Strategy 3

The selection of Israel as a nation with which to exchange students is not arbitrary. Because of its many links to the United States, Israel has great importance to Americans.

. Distribute Worksheet 3A, "Links." Have students complete the exercise on the worksheet and then explain their answers to the following questions:

- How are the United States and Israel linked together?
- Of all the characteristics in common suggested on the worksheet, which do you consider most important to the relationship between the United States and Israel? The least important?
- Why do you suppose Israel has been singled out by your school district as a country with which to exchange students? Is the choice of Israel arbitrary (accidental)?
- How significant to you personally is the fact that Israel is a "holy land" for three great world religions?

. Distribute Worksheet 3B, "Mutual Respect." Have students read the material and explain their answers to the following questions:

- What do these quotations tell us about the nature and history of the United States-Israel relationship?
- Which "Links" between the United States and Israel (Worksheet 3A) are suggested by these statements?
- What implications does the long history of friendship and mutual respect between the United States and Israel have for the America-Israel Young Ambassador Program? For you as a "young ambassador" to Israel from the United States?

Session 2: *Israel — the Land*

PERFORMANCE OBJECTIVES: Students will be able to:

- locate Israel in relation to Europe, Africa, and Asia.
- identify the countries and bodies of water that border Israel.
- compare and contrast the size of Israel with that of its neighbors.
- analyze the significance of Israel's strategic location.
- describe the topography of Israel.
- formulate and test hypotheses about the relationship between topographical features and climate, population distribution, forms of settlement, and economy.

Strategy 4

Situated at the southwestern tip of Asia and forming the southeastern coast of the Mediterranean Sea, Israel is a natural landbridge between Asia and Africa and between the Mediterranean and Red Seas. Although only a tiny country (smaller than the state of New Jersey), its location has made Israel strategically important throughout the centuries. The industrialized world's dependence on the oil of the Middle East (of which Israel itself has none) has only increased Israel's importance today.

- Distribute Worksheet 4, "The Strategic Middle East." Have students examine the map and explain their answers to the following questions:

  - How would you describe the location of Israel in relation to Asia? Africa? The Mediterranean and Red Seas?

  - What countries border Israel?

  - How does Israel's size compare with that of its neighbors?

  - How does Israel's location help explain why many times over the centuries it has been invaded and conquered?

  - Besides location, what other factors have made Israel the target of foreign armies? (religious significance of the land)

  - How does the map suggest that Israel is very important to the United States today?

Strategy 5

It takes a modern jet plane less than a minute to cross the width of Israel and about 15 minutes to cross its length. Yet the geography of Israel is as varied as that of North America. The four main areas that stand out in relief are: the Coastal Plain, the Hills, the Rift Valley, and the Negev Desert.

- Distribute Worksheet 5A, "Topography." Have students complete the exercise

on the worksheet (Answers are: #1 Negev Desert, #2 Coastal Plain [Haifa], #3 Rift Valley [River Jordan as it flows into Lake Kinneret at its northern tip], and #4 the Hills [Upper Galilee]). Then have students explain their answers to the following questions:

- What do the map and photographs tell you about the topography (land forms) of Israel?

- Which geographical features surprised you? Which did you expect to be part of the Israeli landscape?

. Distribute Worksheet 5B, "Hypotheses." Have students use the map and photos on Worksheet 5A to formulate their hypotheses, as directed.

. Distribute Worksheet 5C, "Checking Your Hypotheses." Have students examine the data and explain their answers to the following questions:

- How right were your hypotheses about the relationship between Israel's topography and its (1) climate, (2) population distribution, and (3) forms of settlement?

- From the data, would you expect most Israelis to make their living in industry or agriculture?

Session 3: *History — Biblical Times*

PERFORMANCE OBJECTIVES: Students will be able to:

- explain the historical roots of the Jewish people in Israel.
- describe the roles of Abraham, Moses, David, and Solomon in Jewish history.
- identify important historical events on an historical outline.
- analyze the importance of ancient historical sites--the Western Wall, Masada, the site of the discovery of the Dead Sea Scrolls.
- formulate questions about ancient historical sites.

Strategy 6

The early history of the Jews in the land of Israel can be read in the Old Testament of the Bible. Events that still have significance today are chronicled there--like the Lord's gift of the land of Canaan (Israel) to Abraham's descendants, God's choice of Moses to lead the Jewish people out of slavery in Egypt, Moses receiving the Ten Commandments from God, David's founding of Jerusalem as the capital of his kingdom, and the building of King Solomon's temple.

- Distribute Worksheet 6A, "A Historical Outline." (The focus of this strategy will be on the first half of the outline only. The latter half can serve as a reference for later strategies.) Have students read and explain their answers to the following questions:

  - From this outline, what conclusions can be drawn about the history of the Holy Land?

  - How could Jews use this chronology to prove their right to the land of Israel?

  - Why do you think so many foreign armies through the centuries invaded Israel? (Refer back to Worksheet 4.)

  - How much do you already know about the events listed in the first half of this outline? What are your sources of information? (the Bible? your own religious training? movies like The Ten Commandments, Masada?)

- Distribute Worksheet 6B, "Early Biblical History." Divide students into four equal groups. Assign one section of the worksheet to each group and have them read the material and examine the illustrations. Then have each small group report its answers to the following questions, which should be written on a chalkboard:

  - Where on the historical outline (Worksheet 6A) does your assigned event take place?

  - How is your assigned event significant to the history of the Jewish people in Israel?

- Finally, have the entire group of students explain their answers to the following questions:

- Why do you suppose Abraham is referred to as the Patriarch (father) of the Jewish people?

- Passover, celebrated by Jews all over the world each year, commemorates the Lord's deliverance of the Jewish people out of slavery in Egypt. Why do you think this event is still so meaningful to the Jewish people today?

- How could Israeli Jews today use the Scriptures to prove their right to keep Jerusalem as their capital city?

- The holiest site in Judaism today is the Western Wall in Jerusalem. This is all that remains of enclosures of the Second Temple built by Jews to replace Solomon's Temple which had been destroyed by the Babylonians in 587 B.C. Why is the Western Wall so holy to the Jewish people? Explain.

- How do these excerpts from the Bible explain why the Scriptures have often been called the great sourcebook of Jewish history?

. Students might be assigned to research and report on additional Old Testament stories that will bear on the Jewish sites in Israel to be visited, for example, the stories of:

  -- Rachel and Naomi

  -- Elijah

  -- The sacrifice of Isaac on Mt. Moriah

Strategy 7

If students are to get the most from tours in Israel, it is important that they realize the significance of the historical sites they will be visiting and gain some practice in formulating intelligent questions about those sites.

. Distribute Worksheet 7, "Ancient Jewish Sites--Preparing Your Tour." (See Appendix 3, a map of Israel which shows some sites likely to be visited.) Have students read, examine maps and photographs, and answer the questions on the worksheet. Review their responses and then have students explain their answers to the following questions:

  - What does this data tell you about the Western Wall, Masada, and the Shrine of the Book?

  - Why do you suppose you have been asked to explain the significance of each site and formulate questions about it?

  - Having read this background material and completed the exercise, are you better prepared now than you were to tour these ancient historical sites?

Session 4: *History — Christianity and Islam in the Holy Land*

PERFORMANCE OBJECTIVES: Students will be able to:

- explain the significance of places in Israel that are holy to Christians and Muslims.
- formulate questions about Christian and Muslim sites.
- recognize the behavior appropriate while touring holy places.

Strategy 8

Visiting Christian holy places in Israel will be a much richer experience if students recall the related New Testament stories.

- Distribute Worksheet 8A, "Following in the Steps of Jesus." Have students complete the exercise and review it.

- Distribute Worksheet 8B, "A Guide to the Christian Holy Places." Have students read, complete the exercise, and then explain their answers to the following questions:

  - How do these Biblical excerpts, pictures, and site descriptions help explain why Israel is a holy land to Christians?

  - How do you suppose we know that these are indeed the sites of Christ's birth, death, etc.? Can we ever know for certain?

  - During the Middle Ages, several Crusades ("wars of the cross") were fought by European Christians attempting to win back the Holy Land from the Ottoman Turks and thereby ensure free access to these holy places. Do you think that free access to these holy sites is as important to Christians today as it was during the Middle Ages? Explain.

  - Why are the Christian holy places today administered by several different Christian sects (Roman Catholic, Greek Orthodox, Coptic, Armenian, etc.)?

  - What problems for the administration and preservation of the holy places could this shared administration create? Explain. (Several Christian sites are in disrepair because sects cannot agree on renovation.)

  - Certain behavior is expected of visitors in the holy places (Jewish, Christian, and Muslim). What do you suppose will be expected of you? Explain.

Strategy 9

Most American teens must be prepared for what they will experience at the Muslim holy places in the Old City of Jerusalem: the El-Kas fountain where Muslims perform their ritual ablutions before entering their holy places, walking barefoot on plush oriental carpets in mosques (mosques have no pews), the great reverence which is afforded the huge rock under the golden dome, and

the sight of Muslim worshippers in prayer seated on the floor with heads bowed to the ground.

. Distribute Worksheet 9, "Islamic Holy Places." Have students read, examine the pictures and complete the exercise. Students might be asked to read their "letters home" to each other. Then have students explain their answers to the following questions:

- What meaning does Jerusalem have to Muslims?

- How do you think touring Muslim holy places will compare with touring Jewish and Christian sites? (the interiors of the shrines? tourist behavior at the shrines? the behavior of worshippers?)

- Which religion's holy places (Jewish, Christian, or Muslim) do you think might seem most strange to you?

- Since the 1967 War, after which Israel took control of Jerusalem from Jordan, there has been free access for all faiths to the holy places in Jerusalem for the first time in post-Biblical history. Muslims from other countries can enter Jerusalem but Jews could not while Jordan controlled the holy sites. Why do you think Israel has decided to give free access to Jerusalem's holy places?

Session 5: *History — Diaspora to Creation of the State*

PERFORMANCE OBJECTIVES: Students will be able to:

- locate areas of Jewish settlement in the diaspora.
- analyze the hardships as well as the triumphs of Jews in the diaspora.
- explain the desire of Jews to return to the land of Israel (Zionism).
- describe major twentieth century events that led up to the creation of the State of Israel.

Strategy 10

Students will understand better the fierce pride Israeli Jews feel for their resurrected state when they learn of the sufferings of Jews after the destruction in 70 A.D. of their Second Temple by the Romans, and then their world-wide dispersal (diaspora) while small communities of Jews continued to live in the land of Israel.

- Distribute Worksheet 10, "A Diaspora Collage." Have students explain their answers to the following questions:

  - What had happened to the Jewish people of Israel by the 5th century A.D.?

  - Where had Jews been forced to migrate by the 5th century A.D.? How far had Jewish migration spread by the 19th and 20th centuries?

  - How would you account for the persecution of the Jewish people in many of the countries to which they had migrated? (In Christian countries, Jews were often labeled "Christ-killers" and used as scapegoats. Explain "scapegoat" is a person or group bearing the blame for others.)

  - What evidence can you find here that Jewish culture survived and flourished in the diaspora?

  - What evidence can you find here that Jews in the diaspora never lost their desire to return to Israel, the land of their origin?

- Students might be asked to research and report on the accomplishments of famous Diaspora Jews, such as those pictured on Worksheet 10.

Strategy 11

The desire of Diaspora Jews to return to the land of Israel gained momentum in the late 19th century when Theodore Herzl, a journalist and Jewish intellectual, founded modern Zionism, the movement for a Jewish state in what was then Turkish Palestine. Herzl's call for a return of Jews to Palestine particularly stirred the imaginations of the hundreds of thousands of Jews in eastern Europe who were persecuted under the Russian Czar. These Jews began to immigrate to Palestine to join the small community of Jews who had never left their homeland.

. Distribute Worksheet 11, "The Zionist Dream." Have students read and explain their answers to the following questions:

- What was Herzl's plan for the Jewish people?
- Why did he think the Jews of Europe should create a new state?
- Why did Herzl and his followers come to be known as Zionists?
- Was Herzl realistic in thinking that other governments would want to assist the Jews in creating their own state? Why or why not?
- In 1897, Palestine was part of the Turkish Empire. Most of the people who lived there were Arabs. How do you believe a Palestinian Arab would have reacted to Zionism?
- How do you think European Jews responded to Herzl's call?

Strategy 12

A series of events finally brought Herzl's dream of an independent Jewish state in the land of Israel to fruition.

. Distribute Worksheet 12, "Steps to Nationhood." Have students read "The Times" and explain their answers to the following questions:

- What events led to the establishment of the State of Israel?
- As a Zionist, how would you have interpreted the Balfour Declaration? Might it have encouraged you to emigrate to Palestine? Why or why not?
- How would you explain the violence of Palestinian Arabs against Jewish settlers? Was it justified?
- Some people feel that the present Arab-Jewish conflict in the Middle East is a direct result of the Balfour Declaration and other British actions. What is your opinion?
- Israelis today argue that the Palestinian Arabs' demand for their own autonomous state was met in 1922 when the British created the Arab emirate of Transjordan (today Jordan). Is this a valid argument? Why or why not?
- How do you think the Holocaust affected the Jewish desire for a return to the land of Israel?

Strategy 13

Israeli Jews live with the memory of the Nazi Holocaust, the most tragic episode in a long history of diaspora suffering. That memory only strengthens Jewish resolve to defend their long-sought homeland, the only place on earth, they believe, where Jews are really secure.

. Distribute Worksheet 13, "Yad Vashem Memorial." Have students examine the art and "page of testimony." Then have them explain their answers to the following questions:

- How has the Nazi Holocaust been commemorated in Israel?

- Why is it especially important for Jews to remember the Holocaust?

- Why do you suppose Yad Vashem continues to seek Holocaust testimony for its archives?

- Is Holocaust art, like the example shown on the worksheet, an effective way of communicating the horror of this most tragic period of Jewish history?

- Does Holocaust art, like the examples shown on the worksheet, make as strong a statement as would photographs of the tragedy?

Session 6: *History — 1948 to the Present*

PERFORMANCE OBJECTIVES: Students will be able to:

- state the reasons for Israeli statehood as expressed in the Proclamation of the State.
- assess Arab and Israeli responsibility for the Middle Eastern wars of 1948, 1956, 1967, and 1973.
- locate the West Bank, Golan Heights, and the Sinai.

Strategy 14

The Proclamation of the State of Israel, issued in Tel Aviv on May 14, 1948, the eve of the British withdrawal, stated the reasons of the Jewish people for their rights to independence and statehood.

- Distribute Worksheet 14, "The Proclamation of the State of Israel." Have students complete the exercise and review it. Then have students explain their answers to the following questions:

  - What arguments for the creation of Israel were presented in the Proclamation?

  - Of the arguments presented, which do you consider strongest?

  - How do you suppose the Arabs living in the newly created state and the Arab countries surrounding the new state reacted to the Proclamation?

  - The partition of Palestine by the UN provided for Jewish and Arab States in Palestine. Jews accepted it, but the Arabs in Palestine did not. Should Palestinian Arabs have accepted the partition of Palestine?

Strategy 15

The United Nations' partition of Palestine into a Jewish state and an Arab state did not solve the problem of competing claims. While the Jews reluctantly decided to go along with the UN partition plan, the Arabs did not. When the British pulled out of Palestine in 1948, the surrounding Arab countries declared war on the newly proclaimed State of Israel. This 1948 war was followed by wars in 1956, 1967, and 1973.

- Distribute Worksheet 15, "Middle East in Continual War." Have students examine the data on the worksheet and explain their answers to the following questions:

  - From this data, what would you conclude about the relationship between Israel and her Arab neighbors between 1948 and 1973?

  - Why did the Arab states neighboring Israel attack Israel when independence was declared?

- Did Israel's ability to defend itself in 1948 add legitimacy to its claim to the land?

- Was Israel justified in attacking Egypt in 1956? Was Egypt justified in attacking Israel in 1973? Explain. Should Israel only have attacked in self-defense? In these two cases, was Israel fighting in self-defense? Why or why not?

- How would you explain the fact that Israel has been able to defeat her Arab neighbors in all of these wars? Do you need more information?

- What territorial gains has Israel made as a result of these wars?

- Does Israel have the right to keep Arab lands it has taken in war? Why or why not? (Please note that the Sinai was returned to Egypt in 1979 as a result of the Egyptian-Israeli Accords.)

  -There is an old saying that goes, "To the victor belong the spoils." Do you agree or disagree? Might the Israelis have other reasons for wanting to keep the Arab lands they have won in war? Does control of the West Bank improve Israel's defenses? Does annexation of the Golan Heights, a steep plateau overlooking the Israeli farming villages of the Hula and Jordan Valleys, improve Israel's defenses? Explain.

. Have students use the space on the worksheet to write an editorial expressing their reactions to and opinions on the cartoon, entitled "A 25-Year War."

Session 7: *Current Political and Military Issues*

PERFORMANCE OBJECTIVES: Students will be able to:

. describe the nature of the Palestinian problem.
. analyze the causes of the Palestinian problem as well as proposed solutions.
. explain the causes of the 1982 Israeli-Lebanese war.
. assess the role of Israel in Lebanon.

Strategy 16

One of the most difficult problems that continues to cause hostility between Arabs and Israelis is that of Palestinian Arabs who continue to be discontented with their condition 35 years after the first Arab-Israeli war. More than 1.5 million are Jordanian citizens (most West Bank Arabs also hold Jordanian citizenship), and about 500,000 are Israeli citizens. Hundreds of thousands live in Lebanon, Syria, Kuwait, and Saudi Arabia; each of these nations, however, refuses to extend citizenship to them. Since the Israeli victory in the 1967 War, about 750,000 in the West Bank and about 400,000 in the Gaza Strip (held by Jordan and Egypt, respectively, from 1948-67) have come under Israeli occupation.

After the war in 1948 (following the UN partition of Palestine) about 900,000 Arabs left Jewish Palestine, and about the same number of Jews, forced to leave Arab countries, immigrated to Israel. Under Jordanian rule in the West Bank and in the Gaza Strip (under Egyptian control) many Palestinian Arabs remained in refugee camps from which their anger was directed into terrorist activities against Israel. The Palestine Liberation Organization (P.L.O.) charter denies the right of Israel to exist. The Israeli invasion of Lebanon and its war against the P.L.O. in the summer of 1982 testifies to the continuing cycle of terrorism and retaliation caused by this problem.

Most Israelis fear the absorption of 1.2 million additional Arabs into Israel but fear giving up land to a P.L.O. state which pledges to destroy Israel.

. Distribute Worksheet 16, "A Confrontation." Have students read and then explain their answers to the following questions:

  - What is the "Palestinian Problem"? How was this problem created? What is the prevalent Palestinian version of the origin of the problem? What is the prevalent Israeli version?

  - What solution to the Palestinian problem is offered by Israel? Is it a workable solution? Is it a just solution? Why do you suppose the Palestinians do not take Jordan (a country that was also carved out of the British mandate in Palestine) as their nation? Why don't the Arab countries help "their Palestinian brothers"? Might it be in their political interest, as Israelis contend, to let the Palestinian problem fester?

- Many Palestinians feel intense hatred for Israel. Is any of this animosity justified? Why or why not?

- Is there a solution to the Palestinian problem? List and evaluate some possible alternatives.

. Have students, acting as television reporters, write two questions that they would like to ask an Israeli and two questions that they would like to ask a Palestinian. Two students might then be chosen to role play the Israeli and the Palestinian, and the remaining student "reporters" might address their questions to them.

Strategy 17

Some analysts contend that Israel's refusal to negotiate with the Palestine Liberation Organization (the P.L.O), which claims to speak for the Palestinian people, only makes a solution to the Palestinian problem more difficult.

. Distribute Worksheet 17, "A Conversation with Yasser Arafat." Have students read the text, examine the map and explain their answers to the following questions:

- According to Arafat, what are the goals of the P.L.O.?

- How does Arafat answer the charge that the P.L.O. is a terrorist organization? What strategy does he use to answer this question? Do you accept the logic of his answer? Why or why not?

- Arafat states that Palestinians were ignored until they took up arms in 1965. If this is true, does it justify terrorism?

- Why do you suppose Israelis have rejected Arafat's proposal, first made in 1969, for a "democratic state where Jews, Christians, and Muslims can all live together"? How does Arafat explain this refusal? Do you think Arafat's explanation is the correct one? Why or why not?

- Why won't Jews accept the P.L.O.'s proposal to establish an independent Palestinian state on "any piece of land from which Israel will withdraw"? Can Israel trust such a state to live in peace with her?

- Arafat suggests that the refusal of the United States and Israel to negotiate with the P.L.O. forces that organization to "choose war." Is he right?

Strategy 18

The 1982 Israeli-P.L.O. war in Lebanon is only the most recent in a long series of Arab-Israeli wars dating back to 1948. The Israelis claim that they invaded Lebanon in order to eliminate the P.L.O. who were using that war-torn country as a base from which to attack Israeli settlements across the border.

The P.L.O. and their Arab supporters (as well as a number of Jewish and non-Jewish Americans) condemn Israel for a blitz that has taken the lives of many Palestinian and Lebanese civilians.

. Distribute Worksheet 18, "An Israeli Defense of the War in Lebanon." Have students read the essay and complete the exercise. Review their responses and then have students explain their answers to the following questions:

  - How does Ambassador Lavie defend Israel's invasion of Lebanon?

  - According to Lavie, what impact has the presence of the P.L.O. in Lebanon during the last decade had on that country? What impact have the Syrians had on Lebanon? Explain.

  - What evidence does Lavie cite to prove that the P.L.O. in Lebanon has been trained and armed by the Soviet Union? How do you suppose the Soviet Union would respond to Lavie's accusation?

  - According to Ambassador Lavie, why did Israel undertake an "operation" in southern Lebanon? Is this "operation" justified? Should Israel be expected to withstand attacks on her citizens from across the Lebanese border and do nothing? Could Israel have taken some action short of war? Explain. (Interested students might research Israeli actions in response to the P.L.O. in Lebanon before the 1982 "blitz.")

  - Israel has been criticized for (1) invading a sovereign country (Lebanon), and (2) launching attacks that have resulted in very high civilian (both Palestinian and Lebanese) casualties. Do you agree or disagree with these criticisms? Since 1975, has Lebanon been a sovereign country? Should Israel be blamed for civilian casualties in its Lebanon "operation"? Explain.

  - If the Israelis do achieve their goals in Lebanon and the P.L.O. is forced to leave Lebanon, will Israel's problem with the Palestinians be any closer to solution? Explain.

. Many Israelis are disturbed by what they perceive as the American mass media's biased treatment of the war in Lebanon. Casualties inflicted on the population of Lebanon since 1975 by the P.L.O. and the Syrians, they contend, received little or no coverage in the American press and on American television. Israel claims that the United States, as well as other leading nations, ignored the war in Lebanon until Israel, prompted by P.L.O. attacks on her own population from across the Lebanese border, decided to attack P.L.O. strongholds. Why, Israelis ask, this singling out of Israel for condemnation?

. Students might use the Readers Guide to Periodical Literature and/or the New York Times Index to research and report on the American press's treatment of the war in Lebanon from 1975 to 1983.

Strategy 19

Settlement of the Palestinian problem is focused today on the ancient regions of Samaria and Judea which lie in the West Bank (of the Jordan River), an area occupied by Israel since the 1967 War. President Reagan has proposed that in association with Jordan the West Bank become a homeland for the Palestinian people. Former Prime Minister Begin, who regards Judea and Samaria as historically part of Israel, quickly denounced the Reagan plan. King Hussein of Jordan, failing to get the full support of the P.L.O. for negotiating with Israel, refused to enter into negotiations with Israel.

. Distribute Worksheet 19, "The West Bank Issue." Have students read the essay and explain their answers to the following questions:

- What plans does the government of Israel have for the West Bank? Why has Israel begun a "crash program" to settle the contested West Bank as quickly as possible?

- How is the Israeli government encouraging Jewish settlement of Judea and Samaria? What enticements are being offered to settlers?

- How would continued Jewish settlement of the West Bank affect President Reagan's peace plan, which calls for establishing a Palestinian homeland there in association with Jordan?

- Does the fact that Judea and Samaria were parts of Biblical Palestine, the ancestral homeland of the Jews, give Israeli Jews a right to the West Bank? Explain.

- Upwards of 750,000 Palestinian Arabs today live in the West Bank. How do you suppose they are reacting to the recent influx of Jewish settlers?

- What do you think their attitude is toward the present government of Israel that is encouraging the settlement?

- Would a Palestinian state on the West Bank linked to Jordan threaten Israel's security? (Refer to the map on the worksheet.) If so, does this justify the "crash settlement program"? Explain.

- The P.L.O.'s charter denies the right of a Jewish state to exist. Israel will not negotiate with the P.L.O. Jordan has refused to negotiate with Israel without full P.L.O. approval. Israel promises West Bank Arabs limited self-rule which they reject. Can a peaceful solution to satisfy all parties be found?

. Students might debate the following:

Resolved: Jewish settlements in the West Bank are the most important causes of the Arab-Israeli conflict.

Session 8: *Israeli Government and Politics*

PERFORMANCE OBJECTIVES: Students will be able to:

- compare and contrast the structure of the Israeli government with that of the government of the United States.
- analyze the workings of Israeli democracy in the Beirut massacre inquiry.
- prepare and deliver a presentation on the strengths and weaknesses of American democracy.

Strategy 20

Israel is a secular, parliamentary democratic republic, modeled more on the British than on the American system.

- Distribute Worksheet 20, "American and Israeli Governments Compared." Have students read the chart and explain their answers to the following questions:

  - What likenesses between the American and Israeli governments are suggested by this chart? What differences?

  - How does the organization (structure) of Israel's government compare with that of the United States?

  - How does the power held by the various segments of the Israeli government compare with the power held by the various branches of our government?

  - One of the most important principles of the American government is "checks and balances." Each branch of the federal government has the power to check the power of the other branches, thereby preventing any one branch of the government from abusing its power. What examples of American "checks and balances" are found in this chart? What additional examples could be added? Explain.

  - Are there any "checks and balances" within the Israeli government? Explain. (Students should see that the Knesset's power to vote "no confidence" in the government at any time represents a powerful check on the prime minister and cabinet.)

  - How does the method of electing members of the legislative and executive branches in the United States compare with the method used in Israel?

  - What are some of the strengths of Israeli-type democracy as compared to American-type democracy?

  - What are some of the weaknesses of Israeli-type democracy as compared to American-type democracy?

  - On balance, which style of democratic government do you prefer? Explain.

Strategy 21

In September 1982, Lebanese Phalangist soldiers were allowed to enter the Sabra and Shatilla Palestinian refugee camps in Israeli-occupied Beirut. There the Christian militiamen murdered between 700 and 800 Arabs. This was but one of the many massacres that continue to occur in Lebanon, a country that has been torn apart for generations by the animosities of Christians, Muslims and Druze. Accused of responsibility for the Beirut massacre, the government of Israel established a commission of inquiry. The report of that commission attests to the strength of Israeli democracy.

. Distribute Worksheet 21, "Israeli Democracy in Action." Have students read the essay and explain their answers to the following questions:

- Can the Israeli government's commission of inquiry report on the Beirut massacre be seen as proof of the strength of Israeli democracy?

- What were the commission's findings?

- How did the American and Western European press react to the commission's report?

- Why had Prime Minister Begin been reluctant to appoint a commission of inquiry into the Beirut massacre? Why did he finally do so? Is this evidence of "Israeli democracy in action"?

- How has the Arab world reacted to the Israeli commission's report? Is their reaction justified? Would any other Arab reaction be expected?

- Why does the article charge that Arab leaders, who complained that the Israeli inquiry had not been tough enough, were themselves guilty of "chutzpah"? Do you agree or disagree with this charge?

- Would American democracy withstand a test like the Beirut massacre inquiry? If members of our government were charged with a similar "shame," would we inquire into it and reveal the truth before the whole world? Has American democracy ever been put to such a test (e.g., the My Lai massacre, Watergate)?

Strategy 22

One of the tasks Young Ambassadors to Israel will be called on to perform is making short presentations on a particular subject before a class or other group. American students will most often be asked to speak about aspects of their own country. They should, therefore, be prepared with the facts and should be able to anticipate an Israeli's questions.

. Have students prepare a short presentation on the following topic: "American democracy: Its strengths and weaknesses."

- Distribute Worksheet 22, "Presentation Outline." Have students work in pairs to prepare an outline of their presentation using the format on the worksheet. Encourage students to use facts on Worksheet 24, ideas gained through earlier discussion of Israeli and American governments, as well as their own knowledge of American government.

- Have two volunteers deliver their presentations before the group. They should feel free to use their outlines for reference. The remaining students should take the role of Israeli teens and formulate questions which should be addressed to the presenters.

- Lead the group in constructive criticism of the presentations. Emphasize the fact that criticism is offered to help one another, so as to be better prepared for the experience in Israel. Some guiding questions might be:

  - Was there an introduction? A conclusion?

  - Did the presentor do what he/she said he/she would do in the introduction?

  - Was the presentation clear and concise?

  - Were enough pertinent examples given? Was there adequate explanation?

  - Did the presenter offer his/her own evaluation of the topic? Did he/she briefly state reasons for his/her opinions?

Session 9: *The Israeli Economy*

PERFORMANCE OBJECTIVES: Students will be able to:

- make generalizations about the Israeli economy based on photographs and advertisements.
- interpret data showing expansion of Israel's per capita GNP as well as expansion of per capita consumption.
- explain the effects of inflation on Israelis and make inferences about the implications of shekel devaluation.
- describe the afforestation efforts of Keren Kayemeth.
- analyze the pros and cons of child rearing on the Israeli kibbutz.

Strategy 23

The Israeli economy is modern and diversified. Some of the major industries include: metals, electronics, textiles and leather goods, tourism, food processing (Israel's largest industry), diamonds (Israel's major export), petrochemicals, computers, shipbuilding, munitions, and aircraft. Agricultural output has kept pace with industrial development. The oldest and most successful branch of Israel's agriculture is still the production of citrus fruits--over half a million tons a year are exported, mainly to Western Europe.

- Distribute Worksheet 23, "Israeli Economy Collage." Have students examine the collage and explain their answers to the following questions:
  - Based on this collage, what would you guess are some of the major economic activities in Israel?
  - What evidence can you find in the collage that Israel's economy is diversified?
  - What evidence can you find in this collage that Israel's economy is modern?
  - Do any of the photographs or ads here surprise you? Why?

Strategy 24

Perhaps the most remarkable aspect of the Israeli economy is its successful long-term development under what might be seen as highly unfavorable conditions. In only 30 years, despite almost constant warfare, continued mobilization of segments of the work-force, heavy defense costs, lack of natural resources and a chronic water supply problem, Israel's economy has grown impressively.

- Distribute Worksheet 24, "Economic Development." Have students complete the exercise and review their responses. Then have students explain their answers to the following questions:

- What overall economic trend is revealed by these charts?

- Why is GNP used as a measure of economic development and growth?

- Is "private consumption per capita" a good measure of a nation's economic development?

- How does Israel's economic growth in recent years compare with its growth during the early years of the state?

- How would you account for the dynamic expansion in such a short time of the Israeli economy? For the slowdown of growth in recent years? (Have students offer some hypotheses, e.g., large-scale aliyah in the early years of the state, vast amounts of imported capital.)

- Many analysts consider Israel's economic development "miraculous." Do the figures here support such a view?

- Israelis often point with pride to the fact that their economic development far outstrips that of their oil-rich Arab neighbors. Is this Israeli pride justified?

Strategy 25

Although the Israeli economy has grown impressively in the first three decades of its existence, the massive increase in oil prices in 1973 triggered a weakening of the world economy from which Israel was not spared. The Israeli balance of payments slipped, inflation rates soared (now running 130 to 140 percent a year), currency was depressed and there were signs of an impending recession. This situation was not very different from that of many other nations, but Israel's problems are complicated by a heavy defense burden, which has grown from an average of 26 percent of the GNP in 1967-73 to over 30 percent in the years after 1974.

. Distribute Worksheet 25, "Coping with Inflation." Have students read the article and explain their answers to the following questions:

- What story does this article tell about the economic problems facing Israelis? Explain.
- Why do you think confidence in the shekel has dropped?
- Why have American dollars "taken over in Israel as the shadow currency"?
- According to this article, why is the economic situation for most Israelis still not so terrible? Explain.
- What bearing do you suppose Israel's heavy defense costs have on economic conditions -- on the country's balance of payments (economic transactions with the rest of the world) and on the rate of inflation?
- What will the recent devaluation of the shekel mean for Israelis? What will it mean for Americans traveling in Israel?

Strategy 26

One of the most striking developmental efforts in Israel is the Jewish National Fund's afforestation program. Founded on December 29, 1901 at the Fifteenth Zionist Congress at Basel, the JNF (Keren Kayemeth Le'israel), funded by world Jewry, involved itself during the early years in the purchase of lands in Palestine and Syria. After the founding of the State of Israel, however, the emphasis of JNF activity shifted from land acquisition to land improvement and development; centuries of misuse and the ravages of war had ruined the once-forested land. When the trees disappeared, topsoil, no longer anchored, was washed away by winter rains. To prevent further soil erosion and make Israel "green" once again, the JNF has planted millions of acres of forests.

. Distribute Worksheet 26, "Afforestation." Have students examine the worksheet and then explain their answers to the following questions:

- What do these pictures and map show about the Israeli afforestation program?

- Why do you suppose such an effort has been launched to reforest acres of Israeli land? What are the benefits?

- The first wave of Jewish settlers to the land of Israel in the late 19th century found the land barren of trees and the soil badly eroded. But Israel, the Bible says, was once a land covered with forests. How would you account for the destruction over the centuries of Israel's forests?

- Many tourists, like the one pictured, plant a tree with their own hands in one of the forests of the JNF. Why do you suppose this is such a popular activity? Would planting a tree in Israel have meaning for you? (The 1982 American delegation planted trees in the Martin Luther King Forest.)

Strategy 27

The kibbutz is a remarkable experiment in voluntary socialism: it is a village where property is owned in common, members get no pay, and all their needs are satisfied by the commune. Although only about 3% of Israelis live on kibbutzim, as a component of the country's economy, the kibbutz continues to be very important.

The first kibbutzim, established early in this century, were exclusively agricultural, but now most manufacture a wide range of products.

Most members of Israel's kibbutzim today were themselves reared on a kibbutz. It is the system of child rearing on the kibbutz that probably most surprises the American tourist.

. Distribute Worksheet 27, "Growing Up in a Kibbutz." Have students read the article and explain their answers to the following questions:

- How are children reared on an Israeli kibbutz?

- How does this method of raising children compare with the way you were raised?

- As the number of American mothers working outside the home increases, more and more American children are spending their early years in daycare facilities. How does the American day-care experience compare with the Israeli kibbutz experience?

- Why are kibbutzim children in infancy taken from their parents and reared together with other children by other adults?

- How are the needs of the kibbutz served by this child-rearing system? What character traits does this system develop in a child?

- Who is better prepared for group life--you or the kibbutz child? Explain.

Session 10: *Israel — the People*

PERFORMANCE OBJECTIVES: Students will be able to:

- recognize the pluralistic nature of Israeli society.
- interpret graphs and charts showing population growth and communities in the land of Israel.
- formulate hypotheses about the social problems resulting from rapid population growth and pluralism.
- analyze trends toward reducing intercommunity tensions.

Strategy 28

The ethnic and religious diversity which characterizes Israel's population brings richness to the cultural life of the country but also poses problems.

- Distribute Worksheet 28A, "A Land of Faces." Have students examine the photographs and explain their answers to the following questions:

  - What do these photographs tell you about the population of Israel? About the origin of Israel's population?

  - Can you guess the national origin of Israeli individuals from their pictures? What criteria are you using? Are your criteria valid?

  - Is this population diversity a positive thing for Israel? Could it cause problems?

  - Is the pluralism of American society a positive aspect of our country? Why or why not?

- Distribute Worksheet 28B, "Israeli Population Data." Have students examine the three charts and analyze the figures. Then have students explain their answers to the following questions:

  - How would you describe Israel's population growth from the establishment of the state in 1948 until 1978?

  - How would you account for the tremendous growth between 1948 and 1952? How do you explain the growth that has occurred in more recent years?

  - What social and ecomomic problems might such tremendous and rapid population growth cause for a newly-established state?

  - How do the figures and statistics here demonstrate the pluralistic nature of Israeli society?

  - How would you explain the fact that in the Jewish State of Israel, 12.14% of the population is Muslim?

- What problems (political, economic, and social) could the existence of such diverse ethnic and religious groups cause for a relatively young state like Israel?

Strategy 29

Although tensions do exist between the Jewish and Arab populations of Israel as well as within the Jewish sector of the population itself, the trend is toward improved intergroup relations.

. Distribute Worksheet 29, "Population Problems and Trends." Have students enact the dialogue and then explain their answers to the following questions:

- What problems among the various Israeli communities are revealed by this dialogue?

- How are the problems and tensions between Ashkenazi and Sephardic Jews explained?

- How are the problems and tensions between Jewish and Arab citizens explained?

- According to the dialogue, what are the trends in Ashkenazi-Sephardic relations? Relations between Jewish and Arab citizens?

- Is this dialogue a valid source of information? Why or why not? How can you check its validity? What kinds of data would you need?

- What sensitivities should Young Ambassadors like yourselves show as you meet Israelis of different ethnic and religious backgrounds? Explain.

Session 11: *Values and Traditions*

PERFORMANCE OBJECTIVES: Students will be able to:

- describe some important symbols and traditions of the Jewish people.
- analyze the beliefs and values that underlie Jewish symbols and traditions.
- compare and contrast Jewish traditions with those of their own religious or ethnic group.
- explain the origin of the Jewish people as described in the Bible.
- explain the contribution of Abraham and Moses to Judaism, as well as the significance of the Torah.
- analyze the unique core of the Jewish tradition.
- recognize the ancient and modern origins of Zionism and its importance in the history of the Jewish people.

Strategy 30

An examination of Jewish symbols and traditions and the values underlying them will prepare students for some of the cultural differences they will witness in Israel--a Jewish state. Although most Israelis are not Orthodox, the influence of Judaism is everywhere. For example, Saturday (Shabbat) is a day of rest; businesses are closed, and transportation is limited. Many Jews have scriptural verses (mezuzot) attached to their door frames to remind all who enter that it is a Jewish home or office. The Hebrew Bible or Old Testament together with the Mishna and the Talmud (Biblical commentaries and Jewish religious teachings) form part of the curriculum of every state-supported public school, and kosher food practices, outlined in the Talmud, are observed by the army and in all government and public institutions.

- Distribute Worksheet 30A, "Jewish Traditions and Symbols." Have students examine each "exhibit" and explain their answers to the following questions:

  - What do these "exhibits" show about the symbols and traditions of the Jewish people?

  - With which of these traditions are you already familiar?

  - Symbols and traditions are usually based on beliefs and values (what people consider most worthwhile). What does each symbol or tradition shown here suggest about the values and beliefs of Jewish people?

  - Judaism has been referred to as not only a religion but a "way of life." Would the traditions shown here support that view?

  - How do the Jewish traditions and symbols pictured here compare with your own religious traditions and symbols if any? (If you are Jewish, do you observe these customs? In the Christian tradition, does Hannukah, for example, have a counterpart?)

. While visiting Israel, students will be required to keep a log of their experiences and reactions. Distribute Worksheet 30B, "Logging Reactions." Explain to students that although their travel log is to be personal, it might be helpful to gain practice in writing log entries. Have students follow the directions on the worksheet. Then ask volunteers to read their entries aloud. Determine with the group the degree to which each entry is clear, descriptive, specific, and expresses the writer's feelings and opinions.

Strategy 31

Judaism differs from other religions in its belief that the descendants of Abraham have been called to special disciplines and duties in the service of God. The disciplines are the laws of the Torah. Through adherence to these disciplines, it is believed, Jews will fulfill their God-given destiny to become "a holy people" (Exodus 19:6) and "a great nation" (Genesis 12:2).

. Distribute Worksheet 31, "The Core of Judaism." Have students read and explain their answers to the following questions:

- What does the Bible say about the origins of the Jewish people?

- Why are Abraham and Moses significant in the Jewish tradition?

- What is the significance of the Torah?

- In what sense do Jews believe that they are a "Chosen People"?

- How does Christianity view the idea of Jewish destiny or "Chosen People"?

- What makes Judaism different from other religions? What are some of the "special commands" Jews undertake?

- How do you react to Wouk's last statement that "...the Jews are a mystery because by the ordinary laws of national organisms they should have vanished many centuries ago; yet here they are"? Might the idea of the Jews as a "Chosen People" help explain their survival?

Session 12: *Israeli Youth and the Schools*

PERFORMANCE OBJECTIVES: Students will be able to:

- compare and contrast the characteristics of Israeli education (structure and curriculum) with those of the system in the United States.
- compare and contrast the concerns and values of Israeli and American teenagers.

Strategy 32

Israel has made great strides in the field of education. The challenge of integrating thousands of new immigrants, many of whom come from culturally deprived backgrounds, into Israeli society is being met. The educational attainment of Israel's Arab population is encouraging. The curricula offered to students reflect the needs of a modern, industrial, scientific society and of a Jewish culture in the Middle East.

- Distribute Worksheet 32, "Israeli Education: Structure and Curricula." Have students follow the directions on the worksheet. Review their responses and then have students explain their answers to the following questions:

  - How does the organization of the Israeli educational system compare with the organization of American education?

  - How would you explain the differences in organization?

  - How does the curriculum of Israeli schools compare with that of American schools?

  - How do you account for curriculum differences? Do Israelis have special needs that Americans do not?

  - Would you rather attend school in Israel or in the United States? Can you judge? What additional information would you need?

  - What questions do you think Israeli students might ask about American education? How will you answer?

Strategy 33

Israeli teens, because of the history and current situation of their country, have some concerns and values that differ from those of American teenagers.

- Distribute Worksheet 33, "A Dialogue: Israeli and American Teens Share Their Concerns." Have students enact the dialogue and then explain their answers to the following questions:

- Based on this dialogue, what seem to be the major concerns of Israeli teenagers?

- How do Israeli concerns compare with those of the average American teen?

- How would you account for the differences between American and Israeli youths?

- Are American teenagers "spoiled" by a lack of pressure and responsibility? Explain.

- What questions do you suppose Israeli teenagers will want to ask you? Will they be interested in your ideas on politics and society or will they just want to know about your school and leisure activities?

- How will you answer the questions of Israeli teens?

. Have students role play an Israeli classroom discussion. Half of the group takes the role of Israelis; half takes the role of the visiting Americans. Instruct both groups to ask and answer questions as they think such a dialogue would actually develop.

Session 13: *Young Ambassador Behavior in the Host Home*

PERFORMANCE OBJECTIVES: Students will be able to:

- use practical information to successfully prepare for their trip as to clothing, luggage, money, passport, and so on.
- analyze various situations that could occur in the host home and decide on the proper behavior.

Strategy 34

Some practical tips for traveling will prevent problems and make the trip enjoyable for everyone concerned--including the chaperones!

- Distribute Worksheet 34, "Practical Tips." Have students read the tips and then hold an informal discussion focusing on:
  - How well do these tips answer your concerns about the trip?
  - Does each tip here make sense? Will you take each tip? Why or why not?
  - Will any of these tips cause problems for you? (Example: You must take just two suitcases!) Can these problems be resolved? Explain.
  - What additional questions do you have that were not covered in the "letter"?
- Invite a student who participated in the program in a previous year to address the group. Encourage students to ask any practical questions that come to mind.

Strategy 35

In a foreign culture, American students often find themselves in situations--some involving their hosts--in which they have to make choices and decisions based on their values and beliefs.

- Distribute Worksheet 35, "Behaving Properly in the Host Home." Have students read each vignette. Ask for volunteers to role play the situations. Then ask students to write out or respond orally to the final question, "What will you do?" Afterwards, have students explain their answers to the following questions:
  - What types of problems can develop while staying with your host families?
  - Which of the problem situations described on the worksheet involve a conflict between American and Israeli values?
  - Which of these situations are problems of etiquette?

- Which of these problem situations test the real motives of Americans for making the trip to Israel?

- Are your solutions to each problem in line with the goals of the America-Israel Young Ambassadors Student Exchange Program? Will your solutions enhance or hurt the program?

- Can you think of any additional "problems" that might develop? (If students do not generate a list, you might mention: homesickness, cliques, personality conflicts between the Americans themselves, being late for tours, rudeness during guided tours, etc.)

. Have students role play each of the additional "problems" they have identified. Instruct them to deal with the problem as they would in Israel. Finally have them evaluate their solutions to the problem.

. Students who are able to use a few common Hebrew words and expressions (see Appendix 4) when conversing with Israeli hosts will find this a wonderful way to "break the ice."

Section II

Worksheets

Perceptions: A Questionnaire

DIRECTIONS:
Next to each of the following statements about Israel, check (✓) the column at the right which most closely indicates your reaction.

Statements	Agree	Disagree
1. Israel is an underdeveloped, desert country, dotted by small villages and towns.		
2. Extremely hot weather characterizes Israel's climate.		
3. Most Israelis come from identical ethnic, racial, linguistic and cultural backgrounds.		
4. Judaism is the only religion practiced in Israel.		
5. Israelis are very traditional, religious Jews.		
6. The Israeli economy is based primarily on agriculture.		
7. Camels are an important means of transportation in many parts of Israel.		
8. In Israel, evidence of war is everywhere.		
9. Israelis are a highly nationalistic, patriotic people.		
10. Israeli students must adhere to a strict code of behavior in school.		
11. Academic standards are higher in Israel than in the United States.		
12. The Israeli diet is kosher food.		
13. Concerning questions of politics and foreign affairs, Israelis are very united.		

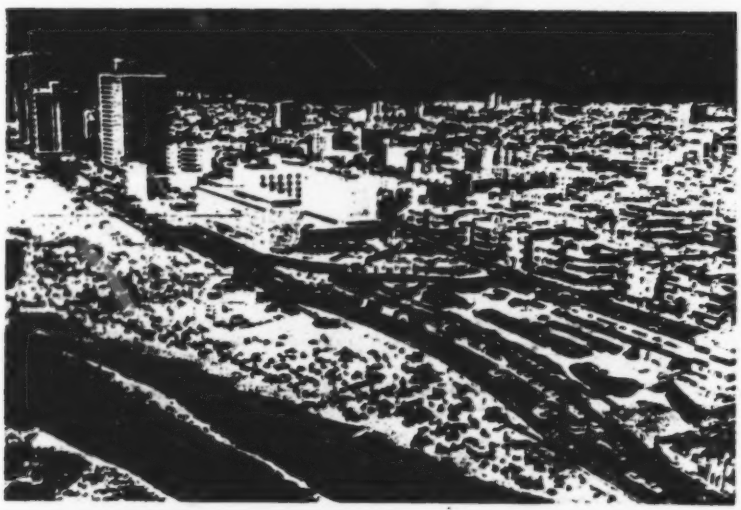
Worksheet 1B

Some Realities

DIRECTIONS:
The photographs below are related to some of the statements about Israel on Worksheet 1A. Next to each photograph, (1) identify the number(s) of the related statement(s) and (2) write, in a full sentence, the "truth" about Israel suggested by the photograph.

Related Statement(s) "Truth" shown by photo

#_____



Tel Aviv--an ariel view.

Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), p. 7.

#_____

Two Orthodox Jews turn their eyes away from parading women soldiers.

Micha Bar-Am/I.C.P. From Terence Smith, "Images of Israel," *The New York Times Magazine (31 October, 1982), p. 44.*

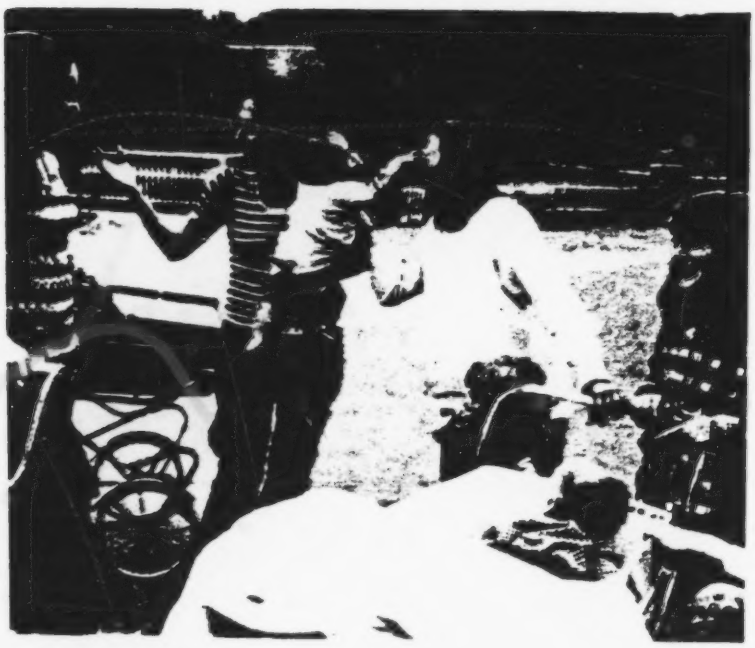
Worksheet 1B (continued)

Related Statement(s) | "Truth" shown by photo

#_____ _____

A Bedouin leads her camel past a sunbathing Israeli woman.

Micha Bar-Am/I.C.P. From Terence Smith, "Images of Israel," *The New York Times Magazine* (31 October, 1982), p. 40.



#_____ _____

Scene on Kibbutz Givat Haim.

Micha Bar-Am/I.C.P. From Terence Smith, "Images of Israel," The New York Times Magazine (31 October, 1982), p. 44.

Worksheet 2

Program History and Goals

In the following letter, the sponsors of the America-Israel Young Ambassadors Student Exchange Program explain its history and goals.

Dear American Exchange Student,

Congratulations! You have been specially selected to participate in this year's America-Israel Young Ambassadors Student Exchange Program. You might like to know a little about the Program's history and goals.

The Youth Exchange began in 1978 when the Council of the Great City Schools, an educational organization which represents the nation's largest urban school systems, in conjunction with the America-Israel Friendship League, initiated a pilot program. That first trip gave youngsters from six large American urban school systems a first-hand look at the urban schools of Israel.

The basic goal of the student exchange program was, and still remains, to encourage communication and cooperation between the United States and Israel. Specifically, the aim of the project was to enable students in the participating cities to:

- Experience the social, cultural and educational environment of the host country.
- Compare and contrast social, cultural and educational experiences in the host country with those of their own country.
- Serve as spokespersons both in the host country and, upon return, to their home, school and community.
- Explore positive ways of dealing with those of other races, cultures, religious and ethnic groups.

Worksheet 2 (continued)

The tremendous reception and enthusiasm generated by the project led to an official agreement among the Council of the Great City Schools, America-Israel Friendship League and the Israel Public Council for Youth and Young Adults for continuation. That agreement included an expansion of the project: Israeli high school students would make reciprocal visits to the United States.

This agreement was signed in March 1979, and subsequently another group of American students (representing 11 districts) visited Israel in April of that year. Each year after 1979 the three sponsoring organizations have renewed the original agreement and the program has been improved.

We hope and expect to continue and expand the exchange program, but this depends very much on the participating students. As mentioned above, you have been selected because:

- You are a recognized leader among your peers.
- You are an articulate spokesperson for your school and community.
- You are self-disciplined and capable of functioning with limited supervision.
- You have sufficient academic ability to be able to offset absence from school for the exchange period.
- You are capable of making presentations to school and community groups.
- You are willing, upon return home, to share your experiences both in school and in the community at large.

Your selection then brings with it responsibilities, but responsibilities that we know you will meet.

Sincerely wishing you a wonderful trip,

The Council of the Great City Schools and the America-Israel Friendship League

Links

DIRECTIONS:

Israel and the United States share a number of common characteristics. Link, by drawing a connecting line, each of the characteristics of the United States on the left with its corresponding Israeli characteristic on the right. Identify each characteristic by writing a word or short phrase on the connecting line. The first "link" is done as an example.

U.S. CHARACTERISTICS	ISRAELI CHARACTERISTICS
1. Immigration caused the United States to double its population within 25 years of independence.	1. Israel is the only thriving democracy in the Middle East.
2. The earliest immigrants to America--Pilgrims, Catholics and Quakers--came seeking religious freedom.	2. After seven years, Israel doubled her population due to the influx of immigrants.
3. The American colonists fought the British for their independence from 1776 to 1782.	3. In 1884, Jews who were persecuted in Russia joined in what would be the first of several "aliyah" (Hebrew for "going up" to the Promised Land).
4. The Liberty Bell in Philadelphia, cast in 1753, contains an inscription from Leviticus (25:10): "and proclaim liberty throughout the land unto all the inhabitants thereof...."	4. From 1945 to 1948, Jews fought the British for the independence of Israel.
5. Americans derive from many different ethnic and religious groups.	5. Israel is the land of the Bible. Here Abraham, Moses, David and Jesus walked.
6. The government of the United States is one "...of the people, by the people and for the people...."	6. Arab countries, backed by the Soviet Union, threaten the existence of Israel.
7. Allies of the Soviet Union encircle the oil-rich countries of the Middle East and threaten America's vital interests.	7. Israeli society is pluralistic. Although a majority of Israeli people today derive from the Middle East, sizable numbers come from Europe and America.

Worksheet 3B

Mutual Respect

"I really wish the Jews again in Judea, an independent nation restored to an independent government."

John Adams, 2nd President of the United States, 1818.

"You will always find Israel ready to make its noble contributions at the side of the United States in its efforts to strengthen justice and peace in the world."

David Ben-Gurion, 1st Prime Minister of Israel, 1956.

"The growth and progress of the new State of Israel are a source of great satisfaction to me. I had faith in Israel even before it was established. I knew it was based on the love of freedom which has been the guiding star of the Jewish people since the days of Moses."

Harry S. Truman, 33rd President of the United States, 1952.

"For the common man in Israel, no less than for its leaders, the word 'America' carried with it hope and encouragement."

Levi Eshkol, 3rd Prime Minister of Israel, 1964.

"The people of Israel have labored long and hard to make of their ancient land a highly developed nation. Their achievements are remarkable."

Lyndon B. Johnson, 36th President of the United States, 1964.

"There is a profound and basic friendship between Israel and the United States. This friendship is founded not only on a long tradition of devotion to common values of democracy and liberty -- but also on a sincere aspiration and an unremitting effort for peace."

Golda Meir, 4th Prime Minister of Israel, 1969.

Worksheet 3B (continued)

"Israel and the United States have an affinity not only for each other, but for basic principles of democratic self-government which distinguish these two nations from most of the other countries of today's world."

Gerald R. Ford, 38th President of the United States, 1976.

"We are a people of obsessive memory and we remember how America has stood by Israel's side in peril and in solitude."

Abba Eban, Israeli Foreign Minister, 1975.

"All of you here know the importance of this country (Israel) to us. Strategically they mean a great deal to the security of our nation and to stability in the Middle East. They are our friends and allies in the best sense of the word."

Jimmy Carter, 39th President of the United States, 1979.

"We see the President of the United States not only as the first citizen of this great country, but also as the leader and defender of the free world."

Menachem Begin, 5th Prime Minister of Israel, 1977.

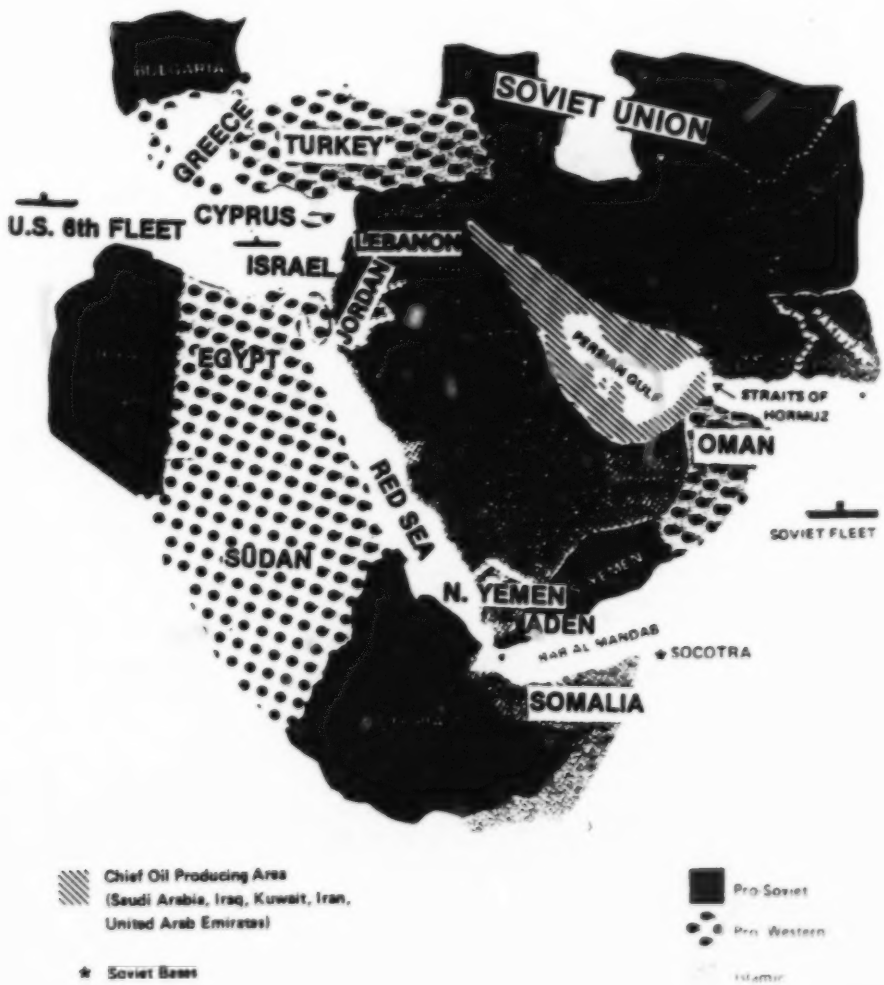
"What we hold in common are bonds of trust and friendship--qualities that in our eyes make Israel a great nation. No people have fought longer, struggled harder, or sacrificed more than yours in order to survive, to grow, and to live in freedom."

Ronald Reagan, 40th President of the United States, 1981.

Quotations from Jack S. Cohen, *Israel and the USA a comparison of two allies* (New York: America-Israel Friendship League and Washington, DC: The Council of the Great City Schools, 1980), pp. 14-15.

The Strategic Middle East

Allies of the Soviet Union encircle the oil-rich countries of the Middle East and threaten Israel and American vital interests.



Jack S. Cohen, *Israel and the USA a comparison of two allies* (New York: America-Israel Friendship League and Washington, DC: The Council of the Great City Schools, 1980), p. 13.

Worksheet 5A

Topography

Traveling through the land of Israel, you come across the four landscapes pictured below. Each represents one of the major topographical regions of Israel: the Coastal Plain, the Hills, the Rift Valley, and the Negev Desert. Use the topographical map that follows to identify and locate each of the four pictured areas. Write the name and location of each region under its picture.

Region: _____

Location: _____

Region: _____

Location: _____

Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), top p. 12, bottom p. 7.

Region: _____

Location: _____

Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), p. 15.

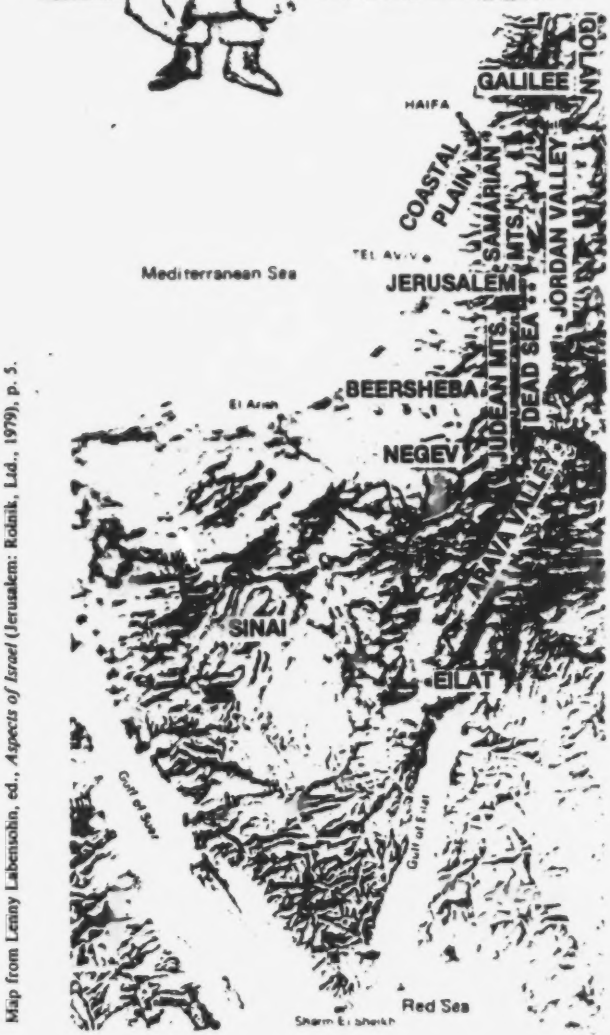
Region: _____

Location: _____

Efraim Orni, *Afforestation in Israel* (Jerusalem: Keren Kayemeth Leisrael [Jewish National Fund], 1978), p. 63.

Worksheet 5A (continued)

topography



Map from Lenny Labensohn, ed., *Aspects of Israel* (Jerusalem: Rolnik, Ltd., 1979), p. 5.

*The Jordan and Arava Valleys are part of a geological rift extending from Syria to Africa.

**The Dead Sea, at 392 metres (1286 ft.) below sea level, is the lowest spot on earth.

Hypotheses

DIRECTIONS:

List below your hypotheses (educated guesses) about the relationship between Israel's topography and her:

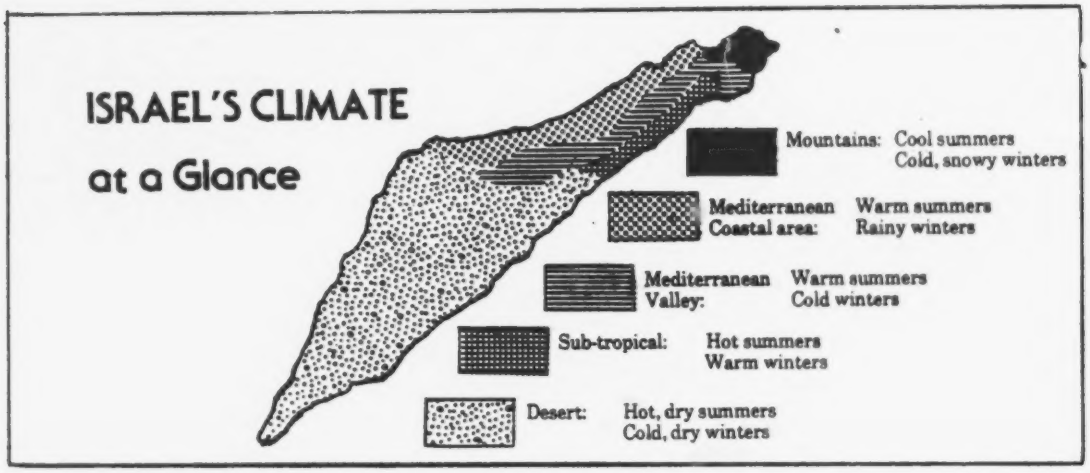
1. Climate (temperature and rainfall): _____

2. Population distribution (where Israelis live): _____

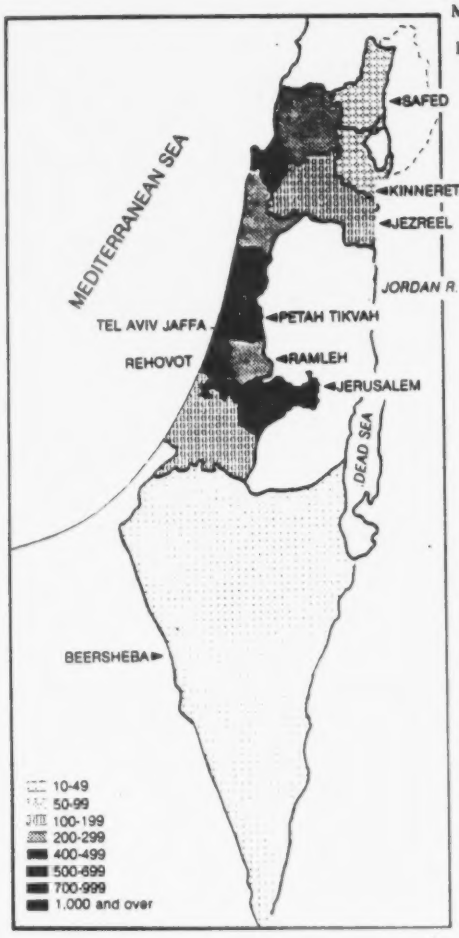
3. Forms of settlement (urban vs. rural): _____

4. Economy (how people make their living): _____

Checking Your Hypotheses



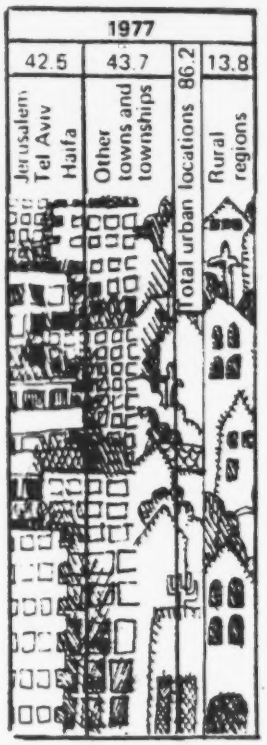
Map from Ranan Lurie, *The Story of Israel* (Washington, DC: The Embassy of Israel, 1979), p. 18.



Map from *Society*, Israel Pocket Library series (Jerusalem: Keter Books, 1974), p. 25.

Israel population density per sq. km. by sub-district

Percentage of Population Living in:



Graph from Lenny Labensohn, ed., *Aspects of Israel* (Jerusalem: Rolnik, Ltd., 1979), p. 17.

A Historical Outline

Modern scientific methods have revealed men living in the Holy Land from the Old Stone Age, some 600,000 years ago, so we'll start our incredible survey there.

Old Stone Age (600,000 to 12,000 B.C.): Cave men, hand axes, hunting, fire.

Middle Stone Age (12,000 to 7500 B.C.): *Homo sapiens*—man—begins to gather and cultivate grain; more sophisticated tools.

Late Stone Age (7500 to 4000 B.C.): First villages are founded, including Jericho; animal husbandry, irrigation, and pottery begin.

Chalcolithic (Copper) Age (4000 to 3200 B.C.): Copper used in tools; towns grow; designs show on pottery; a culture develops at Beersheba.

Early Bronze (Canaanite) Age (3200 to 2200 B.C.): Towns are fortified, temples and palaces built.

Middle Bronze (Canaanite) Age (2200 to 1550 B.C.): The Age of the Patriarchs; Abraham's travels; trade develops; the Hyksos invade Canaan and Egypt.

Late Bronze (Canaanite) Age (1550 to 1200 B.C.): Israel captive in Egypt; the alphabet develops; the Exodus from Egypt; Ten Commandments delivered on Mount Sinai; Israel conquers the Promised Land.

Early Iron Age (1200 to 1020 B.C.): Period of the Judges; Philistine invasion from the sea.

Middle Iron Age (1020 to 842 B.C.): The united monarchy under King Saul and King David (1000 B.C.); Jerusalem becomes the capital of the kingdom; in 961 King Solomon builds the First Temple; golden age of Israelite culture and power.

Late Iron Age (842 to 587 B.C.): Period of the later kings and prophets; in 587, destruction of the First Temple.

Babylonian and Persian Periods (587 to 332 B.C.): Israel captive in Babylon, followed by Persian domination; the Second Temple is built; times of Ezra and Nehemiah.

Hellenistic and Maccabean Periods (332 to 37 B.C.): Domination by Alexander the Great, by the Ptolomies and Seleucids; the Maccabean struggle; Hasmonean dynasty.

Roman Period (37 B.C. to A.D. 324): Herodian dynasty; birth of Jesus, his ministry and crucifixion; wars against Rome; destruction of the Second Temple and of all Jerusalem (A.D. 70); fall of Masada (73); Talmud and Mishnah compiled; Bar-Kochba's revolt against Rome (132–135).

Byzantine Period (324 to 640): Jewish revolt, Byzantine domination; Jerusalem Talmud completed; Persian invasion and sack of Jerusalem (614); Arabs conquer the entire Middle East.

Arab Period (640 to 1096): Jerusalem surrenders (637); Arab Empire capital first at Damascus, later Baghdad; joint Christian-Moslem protectorate of Holy Places; many Christian pilgrimages.

The Crusades (1096 to 1291): First Crusade (1096–1099), sack of Jerusalem, Crusader kingdom under Godfrey of Bouillon; Second Crusade (1147–1149); Saladin captures Jerusalem (1187), but does not sack it; Third Crusade (1189–1192); Fourth Crusade (1202–1204).

Ottoman Turkish Period (1291 to 1917): Mongols, Mamelukes, and Seljuks replace Arabs and Byzantines as overlords of the Holy Land; Ottomans conquer Palestine; Suleiman the Magnificent rebuilds Jerusalem (mid-1500s); Jews expelled from Spain and Italy welcomed into the Ottoman Empire; Napoleon's campaign in Egypt and Palestine (1799); Zionism begins with Herzl (1860–1904), publication in 1896 of *The Jewish State*; First Zionist Congress (1897).

British Mandate (1917 to 1948): League of Nations grants Great Britain the "mandate" to govern Palestine (1920); Sir Herbert Samuel, first high commissioner; Jordan becomes a separate kingdom (1923); Arab attacks on Jews (1929); Jewish immigration restricted; Pan-Arab Congress (1937) in Syria; Arab and Jewish terrorism; King David Hotel blown up (1946); British Mandate ends on May 14, 1948, and the State of Israel proclaimed on same day.

Tom Brosnahan and Sylvia Brilliant, *Frommer's Israel on $25 & $30 a Day* (New York: Frommer/Pasmantier, 1982), pp. 7-8.

Worksheet 6B

Early Biblical History

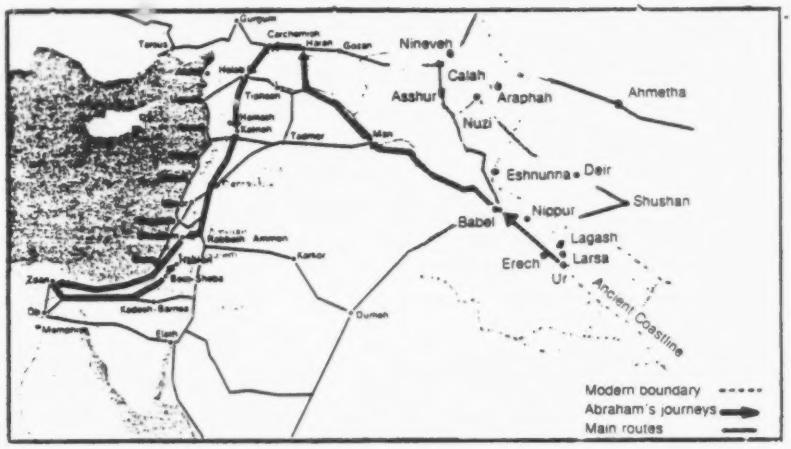
The following Biblical excerpts with accompanying illustrations tell the story of four significant events in the history of the Jewish people in Israel.

I

Nathan Ausubel, *Pictorial History of the Jewish People* (New York: Crown, 1953), p. 13.

Abraham, Sarah and his nephew, Lot, depart from Haran for Canaan. (Mosaic from Church of San Marco, Venice.)

Now the Lord said to Abram, "Go from your country and your kindred to the land I will show you. I will make of you a great nation, and make your name great. I will bless you and those who bless you, and curse him who curses you. By you all the families of the earth shall be blessed." So Abram, who was seventy-five years old, departed from Haran with Sarai his wife, Lot his brother's son, and all their possessions, and the persons that they had gotten in Haran. When they came to Canaan, Abram passed through the land to the oak of Moreh near Shechem. There the Lord appeared to him and said, "To your descendants I will give this land."



Map showing route of Abraham's wanderings and other main routes of the ancient East.

History of the Land of Israel until 1880, Israel Pocket Library series (Jerusalem: Keter Books, 1973), p. 5.

II Then the Lord said, "I have seen the affliction of my people in Egypt, and have heard their cry. I know their sufferings, and I have come down to deliver them out of that land to a good and broad land, flowing with milk and honey, to the place of the Canaanites. Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." But Moses said, "Who am I that I should go to Pharaoh?" Then God said, "I will be with you; and this shall be the sign for you, that I have sent you; when you have brought the people out of Egypt, you shall serve God upon this mountain."

Moses said, "If I say to the people of Israel, 'The God of your fathers has sent me,' and they ask, 'What is his name?' what shall I say to them?" God said, "I Am Who I Am. Say this to the people of Israel, 'I Am has sent me to you.' This is my name for ever, and thus I am to be remembered throughout all generations. Say to the elders of Israel, 'The Lord, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me, and promised to bring you up out of the affliction of Egypt, to the land of Canaan, a land flowing with milk and honey.' You and the elders shall go to Pharaoh and say, 'The Lord, the God of the Hebrews, has met with us; and now, we pray you let us go a three days' journey into the wilderness, that we may sacrifice to the Lord our God.'"

Julius Schnoor von Karolsfeld. Nathan Ausubel, *Pictorial History of the Jewish People (New York: Crown, 1953), p. 32.*

Moses receiving tablets from God.

Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Mount Sinai was wrapped in smoke, because the Lord descended upon it in fire; and the whole mountain quaked greatly. As the sound of the trumpet grew louder, Moses spoke, and God answered him in thunder. The Lord called Moses to the top of the mountain, and Moses went up.

And God spoke these words:

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

"You shall have no other gods before me.

"You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me but showing steadfast love to thousands of those who love me and keep my commandments.

"You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain.

"Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work; but the seventh day is a sabbath to the Lord your God and you shall not do any work....."

III

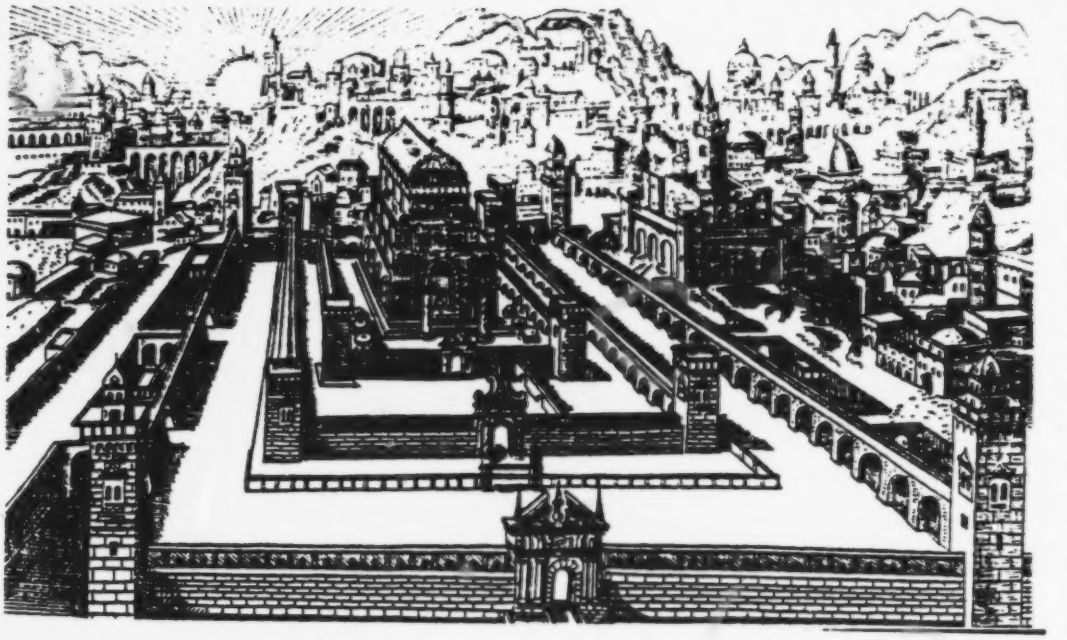
David anointed king.
(After a fresco of the Synagogue at Dura-Europos C. 250 C.E.)

Yale University Art Gallery. Nathan Ausubel, *Pictorial History of the Jewish People* (New York: Crown, 1953), p. 49.

All Israel gathered to David at Hebron, and said, "Behold, we are your bone and flesh. Even when Saul was king it was you that led us out and brought us in, and the Lord said to you, 'You shall be shepherd of my people Israel, and prince over my people Israel.'" So the elders of Israel came to Hebron with full intent to make David king. David made a covenant with them before the Lord, and they anointed him king over all Israel, according to the word of the Lord by Samuel. They were there with David for three days, eating and drinking, for their brethren had made preparation for them, bringing abundant provisions of meal, cakes of figs, clusters of raisins, and wine and oil, oxen and sheep; for there was joy in Israel.

After this, David went to Jerusalem, where the Jebusites were, the inhabitants of the land. "You will not come in here!" they told David. Nevertheless David took the stronghold of Zion. Then he said, "Whoever shall smite the Jebusites first shall be chief and commander." And Joab the son of Zeruiah, David's sister, went up first, so he became chief. David took the stronghold of Zion, and then dwelt there; and it was called the city of David. And David became greater and greater, for the Lord of hosts was with him.

IV



Nathan Ausubel, *Pictorial History of the Jewish People* (New York: Crown, 1953), p. 54.

A seventeenth-century reconstruction of the Temple.
(From the Amsterdam Haqqadah, 1695.)

Hiram king of Tyre sent his servants to Solomon when he heard that he was anointed king in place of his father; for Hiram always loved David. Solomon sent word back, "You know that my father could not build a house for the name of the Lord his God because of the warfare with which his enemies surrounded him. But now the Lord has given me rest on every side; there is neither adversary nor misfortune. And so I purpose to build a house for his name, as the Lord foretold to David my father. Now therefore command that cedars of Lebanon be cut for me; and my servants will join your servants, and I will pay you for your servants such wages as you set; for you know that no one knows how to cut timber like the Sidonians."

When Hiram heard these words, he rejoiced greatly, and sent to Solomon, saying, "I am ready to do all you desire. My servants shall bring the cedar and cypress timber down to the sea; and I will make it into rafts to go by sea to the place you direct, and I will have them broken up there." Year by year Hiram supplied Solomon with all the timber that he desired, while Solomon gave Hiram wheat and beaten oil for his household.

Solomon also raised a levy of thirty thousand men out of all Israel and placed Adoniram in charge. He sent them to Lebanon as forced labor, ten thousand a month in relays. And he had seventy thousand burden-bearers and eighty thousand hewers of stone in the hill country, with three thousand three hundred officers over the work. They quarried out great, costly stones for the foundation of the house. And so, in the four hundred and eightieth year after the people of Israel came out of Egypt, in the fourth year of his reign, in the month of Ziv, which is the second month, Solomon began to build the house of the Lord.

The temple was ninety feet long, thirty feet wide, and forty-five feet high. Solomon lined the walls with boards of cedar and covered the floor with cypress. The inner sanctuary he prepared in the innermost part of the house to set there the ark of the covenant. It was thirty feet long, thirty feet wide and thirty feet high; and he overlaid it with pure gold. In it he placed two cherubim of olivewood, each fifteen feet high. The wings of the two cherubim were spread out so that a wing of each touched each wall, and their other wings touched in the middle. And he overlaid the cherubim with gold.

Solomon was seven years in building the house of the Lord, and in the eleventh year of his reign, in the month of Bul, which is the eighth month, it was finished in all its parts. Then he assembled in Jerusalem the elders of Israel and the heads of the tribes, to bring the ark of the covenant up from the city of David, which is Zion, to the temple. The priests took up the ark and brought it to its place in the inner sanctuary, in the most holy place, underneath the wings of the cherubim. There was nothing in the ark except the two tablets of stone which Moses put there at Sinai, where the Lord made a covenant with the people of Israel when they came out of Egypt. And when the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not minister; for the glory of the Lord filled his house.

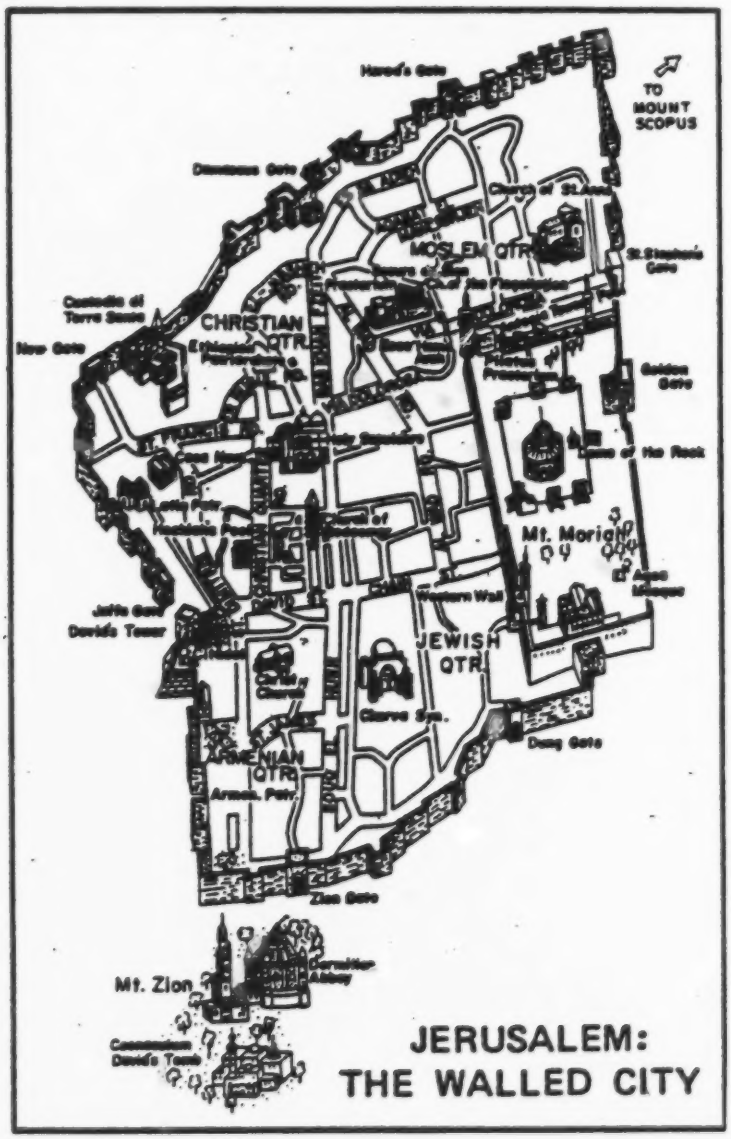
Excerpts from Bruce M. Metzger, ed., *The Reader's Digest Bible* (Pleasantville, NY: Reader's Digest Association, 1982), pp. 8, 32, 44, 204, 172-73.

Worksheet 7

Ancient Jewish Sites — Preparing Your Tour

Serious students of another culture prepare themselves before visiting places significant to that culture. Read the following background facts on significant Jewish sites you will visit and answer the questions that follow.

I THE WESTERN WALL



64

The Western Wall

This is the Ha'kotel Ha'ma'aravi. It was formerly called "Wailing" because the Jews have traditionally come here to bewail the loss of their Temple. It is the holiest of Jewish sites, a remnant of the wall that once supported the Temple Mount. During the night and early in the morning, the large blocks of the wall are covered with dew, which tradition claims are the tears shed by the wall that weeps with its mourners. For over 2000 years, at this place and wherever they have lived in the diaspora, Jews have bemoaned the loss of the Temple: "For the temple that is desolate, we sit in solitude and mourn." They prayed for forgiveness for their transgressions, and they prayed that God might one day give Jerusalem back to the chosen people. On June 14, 1967--Shavuoth--the way to the wall was opened for the first time. A quarter-million Israelis walked from Mount Zion through the Dung Gate to renew their contact with this symbol of Israel and its long past.

For centuries the Wall had stood 60 feet high and 91 feet long, towering over a narrow alley 12 feet wide which could accommodate a few hundred worshippers standing. To make room for the stream of pilgrims after the Old City was restored to Jewish hands in the Six-Day War, the Israelis bulldozed the Moors Quarter facing the Wall to create a plaza that could accommodate tens of thousands. They also made the Wall about 6 1/2 feet higher by digging down and exposing two more tiers of ashlars from the Second Temple which had been underground for centuries. Apart from the traditional area which is still reserved for prayer and worship, archeologists have exposed an area down at the southern end and uncovered remains from various periods. At the prayer section of the Western Wall, grass grows out of the upper cracks. The lower cracks of the chalky, streaked, yellow-white blocks have been stuffed with bits of paper containing prayers. Black-robed Orthodox Jews are always seen standing at the wall, praying and chanting and swaying. If you care to go down to the Wall but are hatless, you can acquire a hat, at no cost, at the little stand at the top of the path. Women may borrow shawls and short skirt coverings.

The area surrounding the wall and immediately to the west of it was for centuries the Jewish Quarter of the Old City. Over 50 synagogues and yeshivas (Talmudic schools) stood there--all destroyed since the 1948 war. The separate section at the extreme right of the Western Wall is reserved for women, who are not allowed at the other section, in keeping with Orthodox Jewish tradition.

A tour of the Temple Mount excavations, which were done between 1967 and 1977, takes place by arrangement. It's run by the Society for the Protection of Nature in Israel, 13 Heleni Hamalka St. (tel. 02-222-357). Remains of the First Temple built in 961 B.C. by King Solomon, and the Second Temple built in 515 B.C. by King Herod, as well as remnants of Byzantine and Muslim periods have been revealed..."

Map and excerpts from Tom Brosnahan and Sylvia Brilliant, Frommer's Israel on $25 & $30 a Day
(New York: Frommer/Pasmantier, 1982), pp. 67-69.

Worksheet 7 (continued)

The Seventh Day: A Soldier's Impression of the Western Wall

Between 1948 and 1967, when the Old City of Jerusalem was under Jordanian rule, Jews could not visit their most sacred site, the Western Wall. When Israeli soldiers broke through and reached the Wall, they broke down weeping; especially since most of them had never seen it before. One of these soldiers described this experience, in The Seventh Day, *a collection of essays by many fighting hands:*

When we broke through to the Old City, I climbed up to the Temple Mount, and later when I went to the Western Wall I saw officers and soldiers weeping as I watched them praying wordlessly. Then I knew that they felt exactly as I did; they shared the same profound attachment to the Temple Mount on which the Temple stood, and the same love for the Wall at whose stones generations of Jews had wept. Then, too, I realized that not only my 'religious' friends and I sensed the grandeur and the holiness but so did they, and with equal awareness and depth. It was simpler for me to give vent to my feelings because I had my phylacteries in my belt and I carried the book of Psalms, composed by David, King of Jerusalem.

As I wept at the Wall, my father, grandfather and great-grandfather joined me. All of them had been born in the land of Israel, but they had needed permission to pray there. When I hugged the stones of the Wall I felt the warmth of the Jewish hearts that had been inflamed by the Wall, whose ardor will endure forever...

I beheld several of my buddies who ostensibly had lacked any feelings of holiness, who had been reared to denigrate traditional religious values, now as jubilant and excited as I was. Then I knew what I had previously only assumed, that there is something in us Jewish people. In the so-called "secular" as in the "religious" Jew, there is a profound Jewish quality that can never be uprooted. Nor can alien values distort it.

The morning after the battle I recited my morning prayers on the Temple Mount. I especially emphasized the verse: 'O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness.'

The large stones at the base of the wall date from the original structure of Herod in the 1st century B.C.E. The base of the original Wall goes down a considerable way deeper than the present level. The upper parts of the Wall, with smaller stones, were added at later dates. Seven species of vegetation grow out of crevices in the Wall.

Photo credit: Christian News from Israel. Israel Ministry of Religious Affairs. Photo and excerpt from *The Record—Jerusalem: City of David* (New York: The Anti-Defamation League of B'nai B'rith, 1981), pp. 8, 11.

Worksheet 7 (continued)

A. What is the significance of the Western Wall to the Jewish people?

B. What questions can you raise about the Western Wall, the Jewish Quarter or the Old City of Jerusalem?

1.

2.

3.

II

MASSADA

Towering 430 m. above the Dead Sea, Massada is a boat-shaped, craggy mountain. Upon it one of the greatest epics in the history of mankind was played out.

When the Jewish rebellion erupted in 66 CE, a group of Zealots headed for Massada. They knew that Herod had built, about 100 years earlier, an impregnable fortress on its summit which he intended to use as a sanctuary in the event Cleopatra or local dissidents tried to usurp his throne.

The Zealots seized it from the Roman garrison and settled into the sumptuous palaces, hanging villas and rooms within the casemate wall surrounding its heights. It seemed they could not be dislodged. Herod had built well. There were giant cisterns hacked within the rock to receive the flood waters following the rains. There were barracks, defence towers and arsenals.

With the fall of Jerusalem five years later they were joined by survivors fleeing the capital and some Essenes from Qumran. Their numbers swelled to 960 men, women and children. During the next two years they remained the only pocket of resistance in Palestine, continuing to harass the Romans by using the royal citadel as their base.

In 72 CE the Roman Governor, Flavius Silva, arrived at the foot of Massada with the Tenth Legion, auxiliaries and thousands of Jewish slaves. He built a wall around the base of the mountain and eight siege camps to prevent escape. On the western side, he later built a ramp of beaten earth, stones and logs. While he did this, the Jews hurled down boulders and rounded rocks and fired arrows from their bows. In time the Romans positioned a siege tower on the ramp and then a battering ram. The year was 73 CE. The siege was approaching its denouement.

The Romans set fire to the wall, but wind drove the flames into the face of the attackers. The defenders took heart, but then the wind changed and the wall burned.

All this has come down to us through the Jewish historian, Josephus Flavius, who recorded the events after he became a turncoat and joined the Romans. His account of what happened next makes compelling reading, and the oration of the leader of the defenders, Eleazar Ben Ya'ir, ranks with Henry V's electrifying summation before Agincourt, and Churchill's galvanizing war-time speeches.

"Let our wives die before they are abused," he implored, "and our children before they have tasted of slavery; and after we have slain them, let us bestow that glorious benefit upon one another mutually, and preserve ourselves in freedom, as an excellent funeral monument for us."

He then exhorted them to destroy their money and burn the fortress but to spare their provisions "for they will be a testimonial when we are dead that we were not subdued for want of necessaries, but... preferred death before slavery."

Josephus' account of the drama notes that after this speech there were some who balked at the idea of killing their families. Ben Ya'ir again appealed to them. He reminded them that Jerusalem had fallen and that the great Temple had been burned. "Now, who is there that revolves these things in his mind and yet is able to bear the sight of the sun?" he asked. "Let us die before we become slaves under our enemies, and let us go out of the world, together with our children and our wives, in a state of freedom. Let us therefore make haste and instead of affording them so much pleasure, as they hope for in getting us under their power, let us leave them an example which shall at once cause their astonishment at our death and their admiration of our hardiness therein."

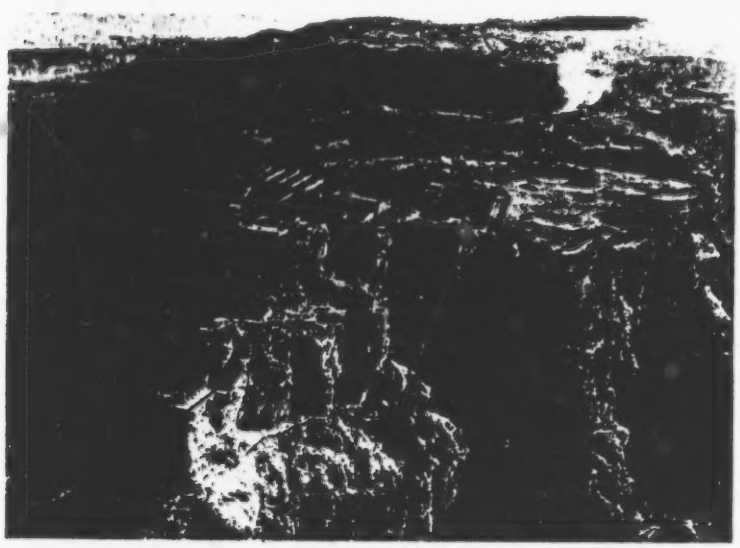
Josephus writes that before Ben Ya'ir had finished they "all cut him off short and made haste to do the work..." They "gave the longest parting kisses" to their

wives and children and then slew them. Then they cast lots to choose 10 men to despatch the remainder. Again they cast lots to select one to kill the survivors. With this done, the lone Jew "ran his sword entirely through himself".

Details of the mass suicide and the oration were provided later by two women and five children who hid in the underground caves and lived to tell the tale.

Massada was excavated by Professor Yigael Yadin for 12 months from 1963 to 1965. Thousands of volunteers from 28 countries came to help sift the rubble and restore what was found. While discovering much evidence of those fateful hours, they also determined that the Romans maintained a garrison on Massada for several decades after its capture. The last inhabitants were a handful of reclusive 5th century monks.

Today Massada has become a symbol for men who cherish freedom. Recruits to the Israel Defence Forces Armoured Unit swear the oath of allegiance in an annual ceremony on its summit. Their defiant cry: "Massada shall not fall again!"



Masada, the rock fortress near the Dead Sea where nearly 1000 Jewish defenders held out for three years against Roman tyranny.

Facts about Israel: History (Jerusalem: Israel Information Center, n.d.), p. 9.

A. What is the significance of Masada to the Jewish people?

B. What questions do you have about Masada?

1. _____

_____

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2. _____

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3. _____

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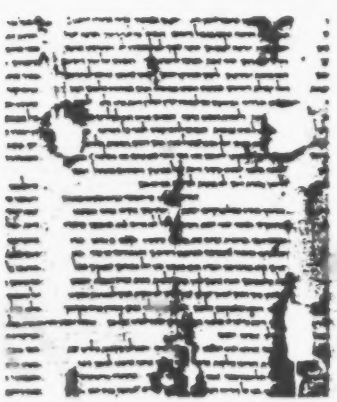
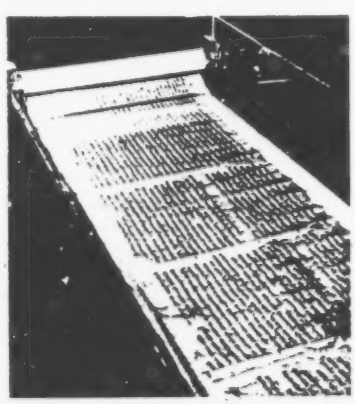
III

Then there's the Shrine of the Book, with its distinctive onion-shaped top, contoured to resemble—in 275,000 glazed white bricks—the jar covers in which the Dead Sea Scrolls were discovered. In addition to housing the prized Dead Sea Scrolls and the Bar Kochba letters, the underground shrine is the exhibition site for many additional finds from Masada.

Specifically, the Shrine of the Book exhibits the scrolls and documents discovered at three sites at the Dead Sea: Qumran Cave (second century B.C. to A.D. 71); the Nahal Hever Cave (post-135 A.D.) and Masada (second century B.C. to A.D. 73). The Shrine is constructed inside like a series of underground caves; the entrance corridor displays letters in Aramaic telling of real estate leases 2000 years back. There's also a marriage contract, dated April 5, 128 A.D. In the circular underground chamber are the shreds of parchments from Leviticus, Psalms, and Isaiah. The best-known exhibit here is the Dead Sea scroll, "The War of the Sons of Light Against the Sons of Darkness." Down the steps are rare finds from the Bar Kochba period, including a perfect large glass plate, nearly intact baskets, tools, utensils, vessels.

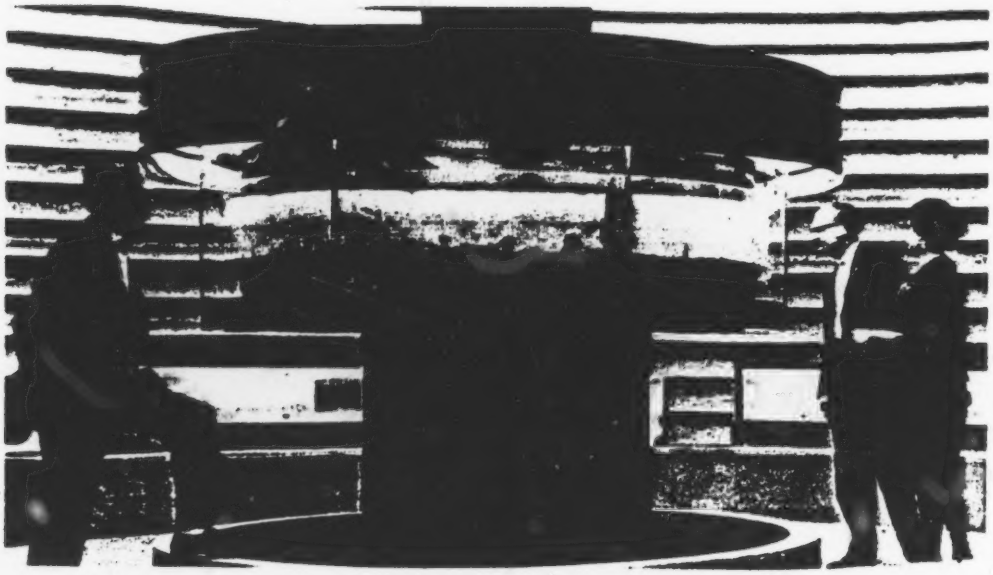


The Dead Sea Scrolls. A scroll fragment.



The scrolls are exhibited at the Israel Museum.

Facts about Israel: History (Jerusalem: Israel Information Center, n.d.), p. 9.



Scroll fragments are displayed in the Shrine of the Book which is part of the Israel Museum complex in Jerusalem.

Yael Braun Archive. *Land of Our Heritage* (Jerusalem: Keter Publishing House, n.d.), p. 14.

A. What is the significance of the Dead Sea Scrolls to the Jewish people?

B. What questions do you have about the Dead Sea Scrolls?

1.

2.

3.

Worksheet 8A

Following in the Steps of Jesus

DIRECTIONS

Read the following Biblical excerpts about the life of Jesus. Then match the events to the places in Israel (pictured below) where they occurred by placing the letter next to its corresponding number.

_____ 1. In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. "Hail, O favored one," the angel said, "the Lord is with you!" But Mary was greatly troubled at the saying and considered what sort of greeting this might be. "Do not be afraid," the angel said, "for you have found favor with God. And behold, you will conceive and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

_____ 2. In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria, and all went to be enrolled, each to his own city. Joseph also went up from Nazareth to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. While they were there she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger because there was no place for them in the inn.

_____ 3. On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited, with his disciples. When the wine gave out, the mother of Jesus said, "They have no wine."

"O woman," he said, "what have you to do with me? My hour has not yet come."

His mother said to the servants, "Do whatever he tells you." Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. "Fill the jars with water," Jesus said. They filled them to the brim, and he said, "Draw some out, and take it to the steward." When the steward tasted the water now become wine, and did not know where it came from (though the servants knew), the steward called the bridegroom. "Every man serves the good wine first," he said, "and when men have drunk freely, then the poor wine; but you have kept the good wine until now." This first of his signs Jesus did at Cana, and manifested his glory; and his disciples believed in him.

Worksheet 8A (continued)

____ 4. Then Jesus went with them to a place called Gethsemane. "Sit here," he said, "while I go yonder and pray." Taking with him Peter and the two sons of Zebedee, he began to be troubled. "My soul is very sorrowful," he said, "even to death; remain here, and watch with me." And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Coming to the disciples, he found them sleeping, and he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."...

While he was still speaking, Judas came, and with him a great crowd with swords and clubs, from the chief priests and the elders. The betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him." And he came up to Jesus and said, "Hail, Master!" and he kissed him. "Friend, why are you here?" Jesus said.

____ 5. The soldiers took Jesus into the praetorium, before the whole battalion. They stripped him and put on him a scarlet robe and a crown of thorns, and a reed in his right hand. Kneeling, they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. Then they took off the robe, put his own clothes on him, and led him away to crucify him.

As they went, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. At Golgotha (which means the place of a skull), they offered Jesus wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews."

____ 6. When it was evening there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He asked Pilate for the body of Jesus, and Pilate ordered it to be given. Joseph took the body, wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock: and he rolled a great stone to the door of the tomb, and departed. Mary Magdalene and the other Mary were there, sitting opposite the sepulchre.

Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that imposter said, while he was still alive, 'After three days I will rise again.' Therefore, his disciples may steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said, "You have a guard; go, make it as secure as you can." So they made the sepulchre secure by sealing the stone and setting a guard.

Excerpts from Bruce M. Metzger, ed., *The Reader's Digest Bible* (Pleasantville, NY: Reader's Digest Association, 1982), pp. 575, 576, 608, 548, 550, 551.

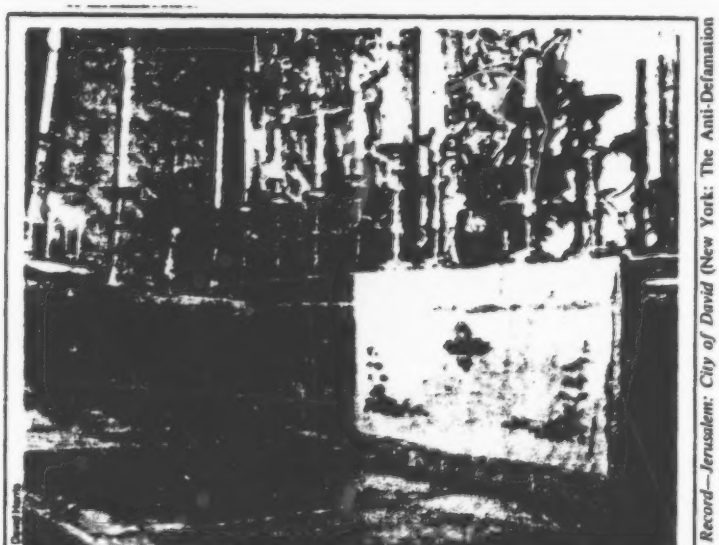
Worksheet 8A (continued)

A

The Garden of Gethsemane on the slopes of the Mount of Olives is one of Christianity's sacred sites. Several churches have been built there. The Russian Church of Gethsemane with its five onion-shaped towers was built by the Russian royal court in 1888.

Christian News from Israel. Israel Ministry of Religious Affairs. Photo and excerpt from *The Record—Jerusalem: City of David* (New York: The Anti-Defamation League of B'nai B'rith, 1981), p. 13

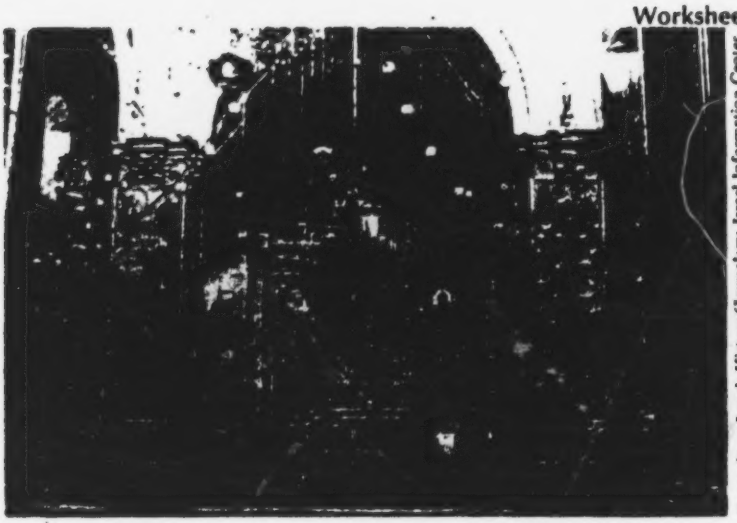
B



Inside the Church of the Holy Sepulchre is the tomb of Jesus—the most sacred site of Christendom. The tomb consists of two rooms connected by a very low door. The first and bigger room is a place where mourners can gather and is called the Chapel of the Angel. The burial place was in the inner chamber above. The ledge is where Jesus was laid to rest.

David Harris. From *The Record—Jerusalem: City of David* (New York: The Anti-Defamation League of B'nai B'rith, 1981), p. 12

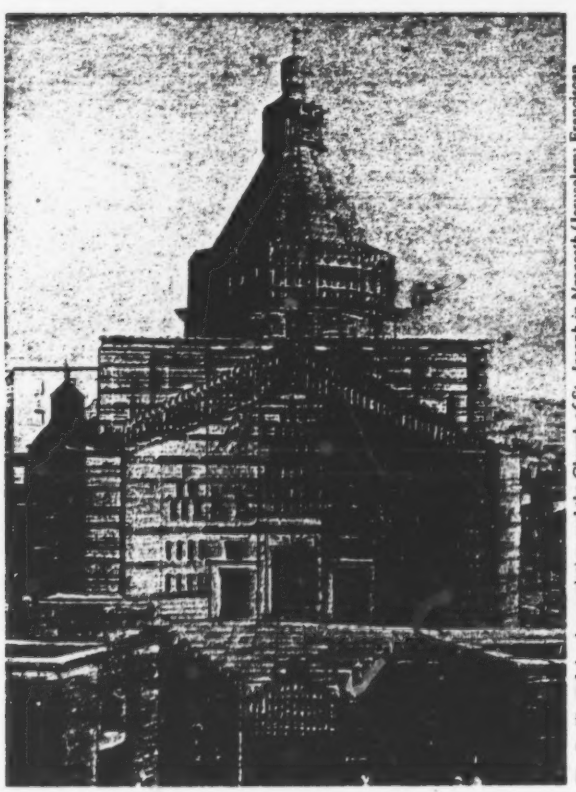
C



Facts about Israel: History (Jerusalem: Israel Information Center, n.d.), p. 13.

The Church of the Nativity in Bethlehem stands on the site of the original fourth century Byzantine church.

D



The Basilica of the Annunciation and the Church of St. Joseph in Nazareth (Jerusalem: Franciscan Printing Press, n.d.), p. 1.

The Basilica of the Annunciation in Nazareth

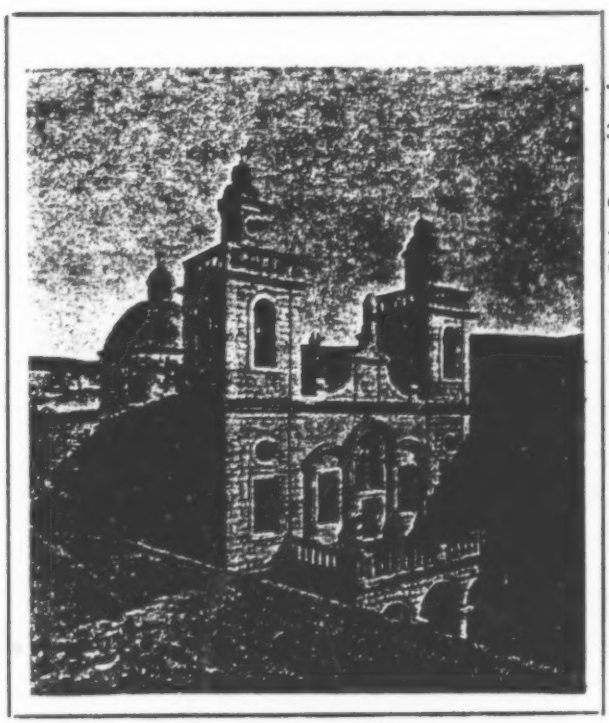
Worksheet 8A (continued)

E

Werner Braun, *From Religious Life and Communities*, Israel Pocket Library series (Jerusalem: Keter Books, 1974), p. 49.

Pilgrims on Good Friday kneel at the Third Station of the Cross in the Via Dolorosa, the route Jesus followed on His way to Golgotha.

F



The Shrine of Cana at Kefer Kanna (Jerusalem: Franciscan Printing Press, n.d.), p. 1.

Shrine of Cana

Worksheet 8B

A Guide to the Christian Holy Places

DIRECTIONS:
Below each description of the Christian holy place you will visit, briefly explain its significance and outline at least two questions about the site that come to mind.

The Basilica of the Annunciation

This is located on Casa Nova St., on the spot where, according to Christian tradition, the angel Gabriel appeared before Mary, saying: "Hail Mary, full of grace, the Lord is with thee, blessed art thou among women... Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus" (Luke 1). The present Basilica of the Annunciation, a new and boldly beautiful monument, was built over earlier structures dating from 1730 to 1877.

The very earliest church was built over a cave, the one in which Mary sat when Gabriel spoke to her. You can still see the cave--or grotto, actually. As you enter the basilica, you'll be on the ground (or cave) level, which is in fact the church's crypt. After you've toured the crypt, walk back to the entrance and you'll see steps up to the nave.

Modern, bold, daring--and effective--are the words that come to mind when one is confronted with the basilica's architecture. So many of the Christian shrines in Israel were built in the styles of earlier ages that it is refreshing to explore a modern work done in a modern style that's highly successful. Around the nave, on the walls, are murals contributed by countries and peoples throughout the world, done in "national" styles by the national craftspeople. Each is a masterwork in itself, but several stand out from the rest. On the left (north) wall, the Japanese mural of the Madonna and Child is excellently harmonious, and Mary's kimono-like robe is made entirely of Japanese seed pearls! The mural from the United States, on the right (south) wall, seems harsh, discordant, and excessively bold at first. But it is directly opposite the basilica's north-side door, and is meant to be viewed as one enters that doorway--go over to the doorway and try it. From here, the mural is still daring, but it works.

The Madonna and Child is the theme of the murals because, of course, this was the site of the Annunciation to Mary.

A. What is the significance of the Basilica of the Annunciation to Christians?

_____

_____

B. What questions (list at least two) do you have about the Basilica?

1. _____

_____

2. _____

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3. _____

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Church of the Nativity

This is the principal shrine of Bethlehem, a fortress-like structure facing the paved expanse of Manger Square. On Manger Square, by the way, you'll find official guides, working in rotation, who will offer their services for a fee of about $3. Hire one if you wish to see the shrine in every detail.

You enter the famed church--the oldest in the country--through a doorway so low that you have to bend over to go through it. Legend has it that the doorway was made that small to prevent the unbelievers from riding into the church on horseback. It does make you pause for a moment to bow and show reverence... perhaps another motive.

The basilica of the church is divided into five naves by four rows of pinkish Corinthian pillars. As the Church stands on its disciples, so the building is supported by its pillars, and every pillar bears the picture of an apostle. Several dozen gilded lamp fixtures hang from the rafter-like oaken ceiling. The floor is stone and wood, with occasional trap-door openings that reveal the original mosaic floor beneath. Up front, beyond a magnificent silver and gold chandelier, is the Altar of the Nativity, equally ornate with gold and silver decoration. The Greek Orthodox occupy the area to the right of the altar, the Armenian denomination the area to the left. Armenian, Greek, and Franciscan priests are responsible for the care and preservation of the church.

On either side of the altar, narrow stone staircases lead underneath to the manger, scene of Christ's birth. Simply lit by hanging lights, the grotto is in the wall of the cave, marked by a silver star.

Don't be afraid to poke around a bit. For instance, if you find your way to the grand, shiny Franciscan church on the northern edge of the Church of the Nativity, you'll see a small stairway on the right at the back of the nave. Descend. Here is a maze of rock-hewn rooms and chambers, part of which is a portion of the original stable where Jesus was born. Later used as catacombs for martyred innocents, the stable rooms here look much more "authentic" than the marble-clad portion under Greek Orthodox control.

Also down beneath the church is a cave-like chamber where St. Jerome translated the Bible from Hebrew into Latin.

Back upstairs, leave the church via the courtyards of cloisters and convents. Notice the difference in dress of the various priests who administer the church--the Greeks in long black robes, bearded, and with their long hair tied into a bun; the Armenians in purple- and cream-colored long robes, and the Franciscans in simple brown.

The construction of the church goes back to the time of the mother of Constantine the Great, Queen Helena, who made a pilgrimage to the Holy Land in the early part of the fourth century. She searched out the grotto of Christ's birth, and then Constantine built a church over the spot. The Emperor Justinian, 200 years later, found the original church destroyed (probably by an earthquake), and built a new church on the old site. The present church is a restoration of both early churches--carried out by the Crusaders, which explains its fortress-like appearance.

A. What is the significance of the Church of the Nativity?

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_____

B. What questions do you have about the Church of the Nativity?

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3. _____

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Cana

Cana occupies a special place in the hearts of Christians as it was here, according to the Gospel of John 2:1-11, that Jesus performed his first miracle while attending a wedding feast, when he transformed water into wine.

The Franciscans believe that the church they built in 1881 stands over the site where the wedding feast was held because the crypt, which you may enter, is built around a dried-up well and a large rock with a scooped-out hollow obviously intended for washing.

The church stands over the ruins of a 6th century Byzantine building that was either a church or a synagogue.

A replica of the wine jars in use in Christ's time rests above the slab of rock in the crypt.

The Franciscans supervise the Chapel of St. Bartholomew at the northern end of the village. St. Bartholomew was the Nathanael of the Gospel of St. John and was a native of Cana.

Other churches in this compact little village include two supervised by Greek Catholics and Greek Orthodox.

Bazak, Guide to Israel 1982-83 (Jerusalem: Bazak Israel Guidebook, 1982), pp. 415-416.

A. What is the importance of Cana to Christians?

_____

_____

B. What questions (list at least two) come to mind about Cana?

1. _____

_____

2. _____

_____

3. _____

Via Dolorosa

This is the Way of the Cross, the route followed by Christ from the Praetorium, the Roman Judgment Hall, to Calvary, scene of the crucifixion. Over the centuries, millions of pilgrims have come here to walk the way that Christ took to his death. Each Friday at 3 p.m. priests lead a ceremony for pilgrims along Via Dolorosa (starting in the Monastery of the Flagellation at the tower of Antonia), and prayers are said at each of the 14 Stations of the Cross.

It must be noted that the Stations are not well marked, and that they're not easy to follow consecutively. Only an unobtrusive sign on a door informs you that it is a Station point, and there is no indication of how far away the next one is. In some cases movie posters slapped up on the wall obscure the sign completely. Should you find the Station door closed, knock; chances are the nun or monk within will let you in for a look.

Station One: Jesus is condemned to death (Sisters of Sion girl's school, now closed). **Station Two:** Jesus receives the cross (at the foot of the Antonia). **Station Three:** Jesus falls for the first time (Polish biblical-archeological museum). **Station Four:** Jesus meets his mother. **Station Five:** Simon the Cyrene helps Jesus carry the cross. **Station Six:** Veronica wipes Jesus' face. **Station Seven:** Jesus falls the second time (at bazaar crossroads). **Station Eight:** Jesus consoles the women of Jerusalem. **Station Nine:** Jesus falls the third time (Coptic Monastery).

The five remaining Stations of the Cross are inside the Church of the Holy Sepulchre. **Station Ten:** Jesus is stripped of his garments. **Station Eleven:** Jesus is nailed to the cross. **Station Twelve:** Jesus dies on the cross. **Station Thirteen:** Jesus is taken down from the cross and given over to Mary. **Station Fourteen:** Jesus is laid in the chamber of the Sepulchre and from here is resurrected.

A. What is the significance of the Via Dolorosa?

_____

_____

B. What questions (list at least two) can you raise about the Way of the Cross?

1. _____

_____

2. _____

_____

3. _____

_____

Church of the Holy Sepulchre at Golgotha

It doesn't look like Christendom's most sacred shrine--perhaps because of the scaffolding and workmen that have cluttered the outside and inside for years. The repair work is designed to buttress the church against earthquakes (a bad one hit it in 1927) and to reconstruct it along cleaner lines. But the repairs go on at a snail's pace--between services and the daily visits of hundreds of pilgrims. A feeling of clutter and compartmentalization reigns within, for the church itself is cared for by five different sects--Roman Catholic, Armenian Orthodox, Greek Orthodox, Abyssinian Coptic, and Syrian Orthodox. Each denomination has its own traditions, and its own ownership of space--right down to lines drawn down the middle of floors and pillars. The decor, partitioned and changed every few feet, is a mixture of Byzantine and Frankish styles. To say there is no overall church plan is an understatement.

Monks and nuns show you the various Stations inside the church--the marble slab as you enter, the Stone of Unction where Jesus was anointed, the site of Calvary on the second floor, the marble tomb in the sepulchre. Candles light the way to reveal a piece of the true cross (in Armenian territory).

The church evolved thusly: After Constantine had converted to Christianity, his mother, Queen Helena, came on pilgrimage to the Holy Land. She searched out the area of the crucifixion and found part of the wood thought to be from the true cross. Over this spot, Constantine built the first church, and two centuries later Justinian enlarged it. Fire, earthquake, and the Persians destroyed the church, but the Crusaders rebuilt it in the 12th century.

If you're in Jerusalem during Easter week, you can attend many of the fascinating services, based on ancient Eastern Church traditions, that are held at the Church of the Holy Sepulchre--most notably the Service of the Holy Fire, and the dramatic pageant called the Washing of the Feet.

A. What is the importance of the Church of the Holy Sepulchre?

_____

_____

B. What questions (list at least two) come to mind about the Church of the Holy Sepulchre?

1. _____

_____

2. _____

_____

3. _____

_____

Excerpts from Tom Brosnahan and Sylvia Brilliant, *Frommer's Israel on $25 & $30 a Day* (New York: Frommer/Pasmantier, 1982), pp. 72-73, 219-220, 108-109.

Worksheet 9

Islamic Holy Places

DIRECTIONS:
Prepare yourself for visiting Muslim holy places by briefly explaining the importance of each of the two holiest Muslim shrines and raising questions about them.

Temple Mount—Dome of the Rock

Take the staircase to the right of the Western Wall to Temple Mount, Mount Moriah. This is the Haram esh-Sharif, the Noble Enclosure of the Moslems. When David first came to Jerusalem, he purchased the flat rock on Moriah from Orhan the Jebusite, who had used it as a threshing floor. II Chronicles 3 relates that "Solomon began to build the house of the Lord at Jerusalem on Mount Moriah." The Second Temple (Solomon's was destroyed by Nebuchadnezzar in 586 B.C.) was first built between 525 and 520 B.C., and later enlarged and beautified by Herod shortly before the time of Christ. The Temple Mount you see here is a stone-paved platform, about 30 acres in area. There is a small admission to the two mosques at the Mount. Visiting hours are 8:30 to 11 a.m., 12:15 to 3 p.m., and 4 to 5 p.m. Neither may be visited on Friday or Moslem holidays.

The El Aksa Mosque is the first shrine you come to. Leave your shoes outside, and enter a broad open hall hung with chandeliers. (You won't miss your shoes—the floors are covered with Oriental rugs.) Just to the left of the door as you enter is the site where King Abdullah was murdered by the Mufti's men in 1951. The mosque's lofty ceilings are embellished in Byzantine design. Stonework keeps the mosque's interior cool and comfortable in summertime. Up front, past rows of great marble pillars, is a wood-partitioned platform that had been reserved for King Hussein when he came here to pray. A separate woman's prayer chamber, in blue decor, is at the right.

Leave El Aksa, reclaim your shoes, and turn right. Walk across the open expanse of stone-covered pavement. If a guide has not yet proffered his services, he's sure to do so at this point. Many guides with the official badges of the Tourism Administration work on Temple Mount. Most of them know their stuff, and can get you into places you wouldn't get in by yourself. But settle on a price in advance, and make it clear what you want to see for that price.

Over at the far end of the pavement is a corner in the city walls. Some say this is the "pinnacle of the Temple" where Satan took Jesus to tempt him (Matthew 4:5). One gets a marvelous view of the Mount of Olives and the Kidron Valley from here.

Excerpts from Tom Brosnahan and Sylvia Brilliant, *Frommer's Israel on $25 & $10 a Day* (New York: Frommer/Pasmantier, 1982), pp. 70-71.

A. What is the significance of the El Aksa Mosque to Muslims?

_____

_____

B. What questions (list at least two) come to mind about the El Aksa Mosque?

1. _____

_____

2. _____

_____

3. _____

_____

Heading straight across the broad open temple deck, you'll pass El-Kas, the fountain where Moslems perform their ritual ablutions before entering their holy places. It is equipped with a circular row of pink marble seats, each with a faucet.

The golden-domed Dome of the Rock (Mosque of Omar) is reached by heading straight across the platform under the Roman archway. The mosque's interior is every bit as fantastically ornate as the outside, a geometric display of blue, green, yellow, and white tiles. Anyone intrigued by Arabic art and architecture will go into ecstasies here. Inside, plush red and green carpets line the floor. There is not a piece of wall or ceiling space without some design on it. The marble is not white as it is at the Aksa; here it is striped gray and streaked purple. Stained-glass windows cap the ceiling at the top of the dome.

Everything in this beautiful Moslem sanctuary (built in A.D. 691) centers on the rock, which occupies the middle of the shrine. Traditionally, this is the spot where Abraham, in 1800 B.C., prepared the sacrifice of his son Isaac at the Lord's command. On this rock, the Jewish religion was founded. Genesis 22 relates how Abraham followed God's instructions to go to Moriah and sacrifice Isaac, his only son. Isaac, puzzled, said to his father: "Behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham built the altar and bound his son, but an angel intervened and told him to lower his knife. God told Abraham that because he did not withhold his only son, he would be blessed: "Thy seed will multiply as the stars of Heaven and the sand which is upon the seashore . . . because thou hast obeyed my voice." Later, around this rock, the Temple of Solomon was built.

To Moslems, the rock is equally holy ("the third most important shrine in Islam, after Mecca and Medina"), not only because of Abraham's near-sacrifice, but because from this rock Mohammed ascended to heaven. (Mohammed said that one prayer at this rock is worth a thousand anywhere else.) Footprints of Mohammed are pointed out on the rock—which is about 30 feet by 30 feet, rising six feet above the floor.

Next to the rock, a few strands of Mohammed's hair are kept in a latticework wooden cabinet. A stairway leads under the rock to a cave-like chamber where glass partitions have been built so that pilgrims will stop eroding the sacred rock: for centuries it has been chipped away at by the faithful who want to bring home a memento.

A. What is the importance of the Dome of the Rock?

_____

_____

B. What questions (list at least two) can you raise about the Dome of the Rock?

1. _____

_____

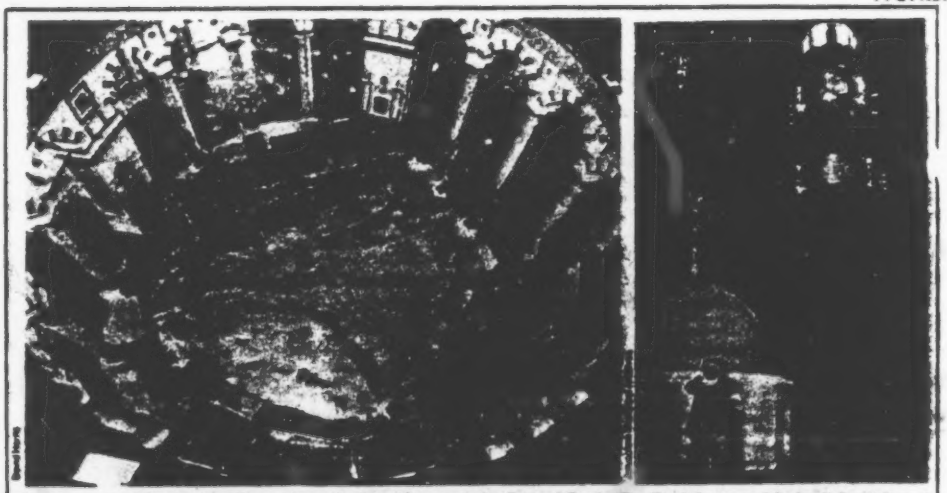
2. _____

_____

3. _____

_____

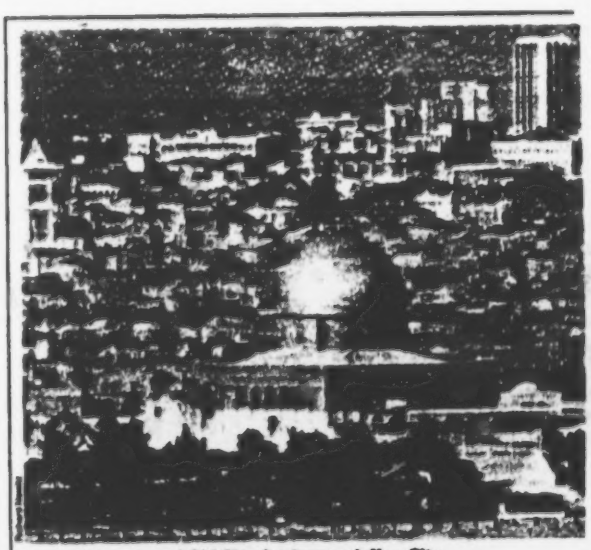
Worksheet 9 (continued)



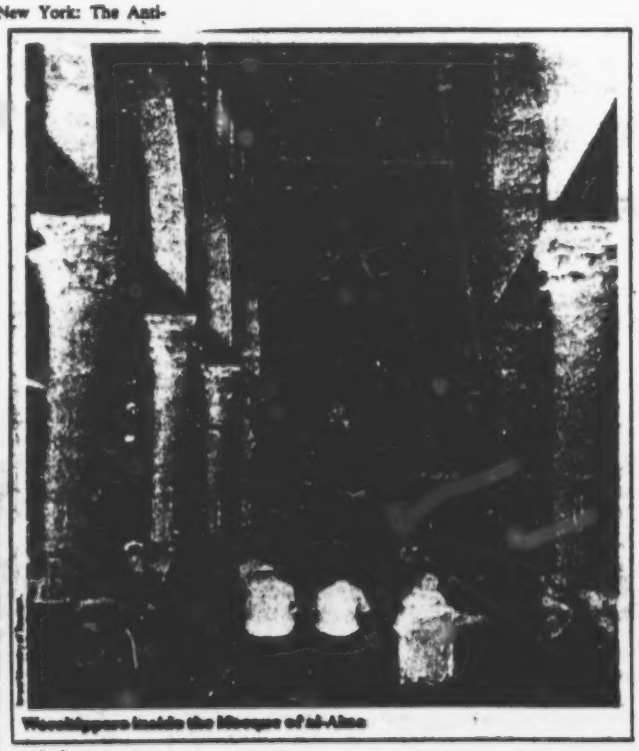
The Mosque of Omar, view from above looking down on the Sacred Rock. The Rock is sacred to both Jewish and Moslem tradition. To Jews, this was the focal point of the world, from which the world was originally created. This was the rock where Abraham was prepared to sacrifice Isaac. Here, the Holy Ark was placed in the Holy of Holies in the Temple. To the Moslems, it was from this rock that Mohammed ascended to heaven. On one side is jute-out somewhat and the Moslems call this "the tongue of the rock." According to legend, when Mohammed arrived here, he said "Greetings, [illegible] God" and the rock put out its tongue and answered "Greetings, messenger of Allah" — and there the "tongue" has remained in this shape. Marble and gold on the rock are affixed to the footprints of Mohammed and to the angel Gabriel. On the right, the man-made pulpit from which the faithful to prayer five times a day.

Israel Ministry of Tourism. *The Record—Jerusalem: City of David* (New York: The Anti-Defamation League of B'nai B'rith, 1981), p. 14.

ISLAMIC HOLY PLACES



View of Mosque and Old City; background, New City.



Worshippers inside the Mosque of al-Aksa

(This Mosque gets its name from a passage in the Koran where Mohammed is described as being transported by night from the Sacred Temple in Mecca to the Distant Temple in Jerusalem. Aksa is Arabic for distant.)

EXERCISE

Many of the places you will visit in Israel will be so fascinating that you will not be able to wait until your return home to tell about them. The Muslim holy places in Jerusalem are among these. Pretend that today you have toured the El Aksa Mosque and the Dome of the Rock. Write a letter home describing your experience. Use the following format:

Date _____

Dear _____,

Greetings from Jerusalem! We had a wonderful time today touring the Muslim quarter of the Old City. The El Aksa Mosque and the Dome of the Rock, we were told, are both very important in the religion of Islam because _____

_____

_____

_____

_____

Both of these holy places seemed very exotic to me. I will most remember the experience of _____

_____

_____

_____

While touring these holy sites, a number of questions came to mind. _____

_____

_____

_____

_____

Yours truly,

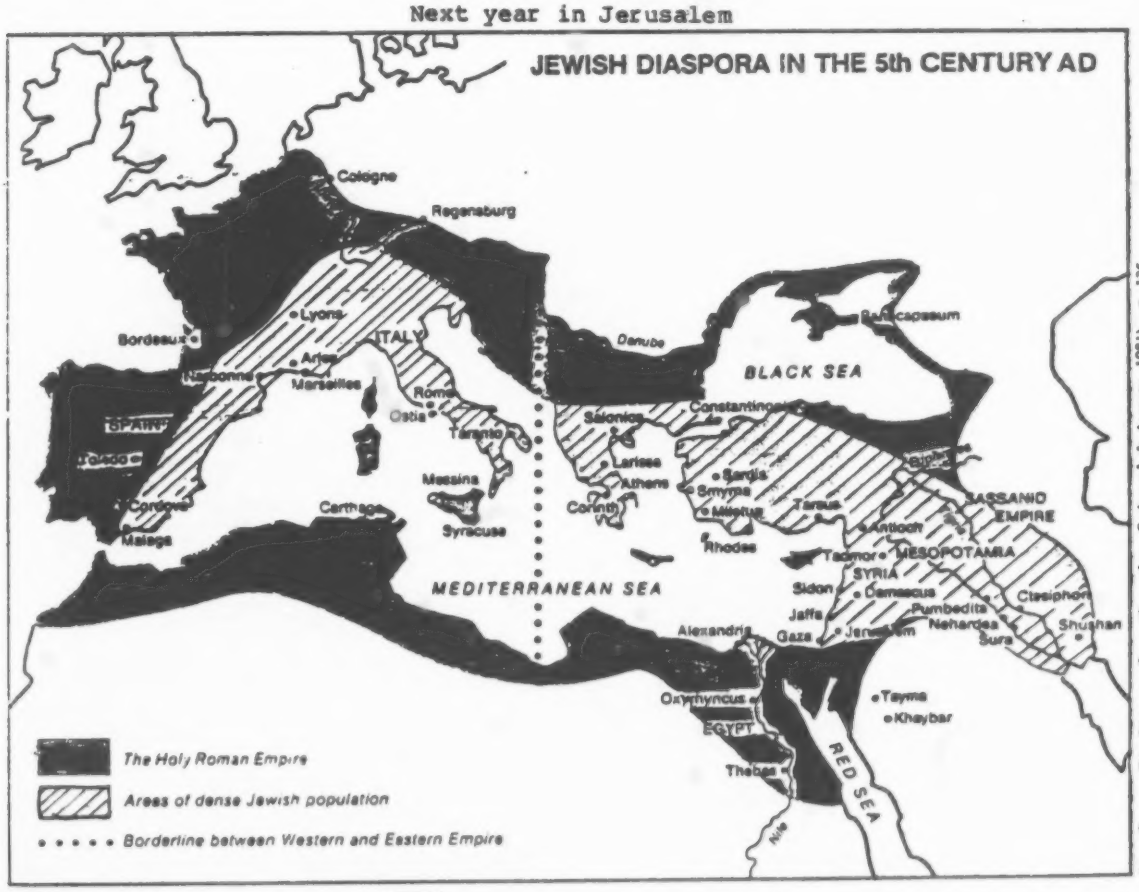
_____

Worksheet 10

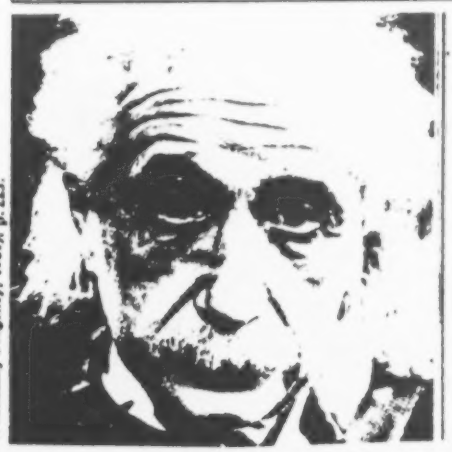
A Diaspora Collage

The following collage tells the story of the world-wide dispersal (diaspora) of the Jews after the destruction in 70 A.D. of their Second Temple by the Romans.

The Passover eve family service
concludes with the hope:
Next year in Jerusalem



Joan Comay, *The Diaspora Story* (Jerusalem: Steimatzky's Agency, 1981), p. 125.



Joan Comay, *The Diaspora Story* (Jerusalem: Steimatzky's Agency, 1981), p. 223.

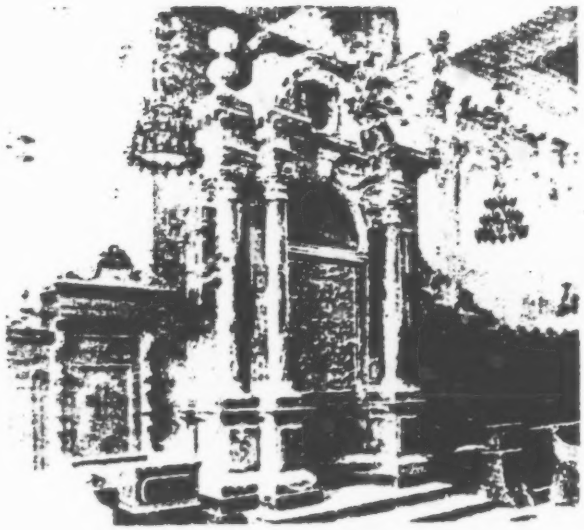
Albert Einstein (1879-1955),
physicist, Germany and America.

Instructions of the Rabbis:

A man may whitewash his house but he should leave a small area unfinished in remembrance of Jerusalem. A man may prepare a full-course meal but he should leave out an item of the menu in memory of Jerusalem. A woman may put on all her ornaments except one or two in remembrance of Jerusalem.

Excerpt from *The Record—Jerusalem: City of David* (New York: The Anti-Defamation League of B'nai B'rith, 1981), p. 10.

Worksheet 10 (continued)



Ark in the Padua Synagogue.

Contra hebreos reprehensibiles
bros in quibus aliquid con
tra fidem catholicam no
tetur vel scribatur.
Romæ apud Antonium Bladum Impressorem Camerale

Edict for burning the *Talmud*. Bull of Pope Julius, May 29, 1554.

Photos from Nathan Ausubel, *Pictorial History of the Jewish People (New York: Crown, 1953), pp. 98, 101, 122.*

Burning of Jews at Trent, 1475. (German woodcut. 15th century.)

The Frankfurt Ghetto, early 19th century.

Worksheet 10 (continued)

An Ode to Jerusalem
by Judah Halevi (Spain, 12th c.)

Beautiful of elevation. Joy of the World! City of the Great King!

For you my soul is longing from the limits of the west.
O that I might fly on eagle's wings
That I might water your dust with my tears until they mingle together;
Shall I not be tender to your stones and kiss them,
And the taste of your soil be sweeter than honey to me.

Excerpts from *The Record—Jerusalem: City of David* (New York: The Anti-Defamation League of B'nai B'rith, 1981), p. 10.

Facsimile of tenor part in synagogue service, composed in 1622 in Venice by Salamone Rossi.

Nathan Ausubel, *Pictorial History of the Jewish People* (New York: Crown, 1953), p. 103.

Joan Comay, *The Diaspora Story* (Jerusalem: Steimatzky's Agency, 1981), p. 223.

Sigmund Freud (1856-1939),
founder of psychoanalysis, Austria.

From the Talmud:

A Jew outside the Land of Israel wishing to pray turns his heart towards the land of Israel; if he is in the land, he turns his heart towards Jerusalem; if he is in Jerusalem, he turns his heart towards the Holy of Holies; if he is in the Holy of Holies, he turns his heart towards the Cover (of the Holy Ark). Thus, all Jews praying are directing their hearts towards one place.

Excerpts from *The Record—Jerusalem: City of David* (New York: The Anti-Defamation League of B'nai B'rith, 1981), p. 10.

89

Worksheet 10 (continued)

Franz Kafka (1883 - 1924), writer, Czechoslovakia.

Marc Chagall (1887-), painter, Russia and France.

Joan Comay, *The Diaspora Story* (Jerusalem: Steimatzky's Agency, 1981).

Benjamin Disraeli (1804 - 1881), statesman, England.

The Zionist Dream

The year is 1897. You are attending the first World Zionist Congress in Basel, Switzerland. Theodore Herzl, a Hungarian Jew and a well-known journalist, is about to address the crowd. Let us listen to his statement.

Theodore Herzl

Nathan Ausubel, *Pictorial History of the Jewish People* (New York: Crown, 1953), p. 302.

The Jewish question still exists wherever Jews live in large numbers. We naturally move to those countries where we are not persecuted, and there our presence produces persecution. This is true in every country, and will remain true, until the Jewish question finds a solution on a political basis.

We are a people -- one people. We have honestly tried to merge ouselves into the social life of the communities in which we live and yet to preserve the faith of our fathers. We are not permitted to do so. Even in countries where we have lived for centuries we are still considered strangers. We are oppressed and persecuted.

Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. The strong among us have remained true to their race when persecution broke out against them.

I do not intend to arouse sympathetic emotions on our behalf. That would be foolish and undignified. I shall content myself with putting the following question to the Jews: Is it not true that, in countries where we live in large numbers, the position of Jewish lawyers, doctors, technicians, teachers, and employees of all descriptions becomes daily more intolerable? Is it not true, that the Jewish middle classes are seriously threatened? Is it not true, that the passions of the mob are incited against our wealthy people? Is it not true, that our poor endure greater suffering than any other group of poor people?

Worksheet 11 (continued)

I shall now put the Question in the briefest possible form: Should we "get out" of these countries now and if so, where can we go? Let us settle the first point. We cannot stay where we are now. The situation for Jews will not get better; it will only get worse. Therefore, we have a plan, a very simple plan.

Let the governments of all nations give us a portion of the globe where we can create a nation of our very own. The creation of a new state is neither ridiculous nor impossible. The governments of all countries scourged by Anti-Semitism will be keenly interested in helping us to obtain a nation of our own.

Our plan is to establish two agencies: The Society of Jews and the Jewish Company. These agencies will organize the very gradual emigration of Jews from the countries in which they now live to the new Jewish State.

Let all who are willing to join us, fall in behind our banner and fight for our cause with voice and pen and deed. Hereafter we shall call ourselves Zionists to recall the hill in Jerusalem on which King Solomon's temple stood before that holy city was destroyed and the Jews dispersed from Palestine.

Clearly the aim of Zionism is to create for the Jewish people a home in Palestine. We will colonize Palestine with Jewish farmers and workers; establish a community; and finally, obtain government consent, where necessary, to the attainment of the aim of Zionism.

Adapted from Walter Laqueur, ed., *The Israel-Arab Reader* (New York, Bantam, 1969), pp. 6-12.

Steps to Nationhood

THE TIMES

1897 — 1948

1897 -- THEODORE HERZL FOUNDS WORLD ZIONIST ORGANIZATION. CALLS FOR A JEWISH RETURN TO THE LAND OF ISRAEL.

1905 -- THOUSANDS OF RUSSIAN JEWS ARRIVE IN THE LAND OF ISRAEL, VOWING TO REDEEM THE SOIL AND ESTABLISH A PRODUCTIVE SOCIETY.

1917 -- IN THEIR BALFOUR DECLARATION, THE BRITISH PLEDGE SUPPORT FOR THE ESTABLISHMENT IN PALESTINE OF A NATIONAL HOME FOR THE JEWISH PEOPLE.

1922 -- LEAGUE OF NATIONS GRANTS BRITAIN THE "MANDATE" TO GOVERN PALESTINE, FACILITATE JEWISH IMMIGRATION AND ESTABLISH THERE A JEWISH NATIONAL HOMELAND.

1923 -- BRITAIN, IN ATTEMPT TO SATISFY PALESTINIAN ARAB NATIONALISM, PARTITIONS THE AREA OF THE MANDATE, ESTABLISHING AN AUTONOMOUS ARAB EMIRATE OF EASTERN PALESTINE, CALLED TRANSJORDAN.

1928 -- THOUSANDS OF MIDDLE CLASS JEWISH POLES ARRIVE IN (WESTERN) PALESTINE. SETTLE IN TEL AVIV, HAIFA AND JERUSALEM.

1929 -- 2,000 YEAR OLD COMMUNITY IN HEBRON IS BROUGHT TO AN END WHEN ARABS MURDER 67 JEWISH MEN, WOMEN, AND CHILDREN AND DESTROY SYNOGOGUES.

1929 -- BRITISH, FEARFUL OF MOUNTING ARAB VIOLENCE, ISSUE WHITE PAPER PLACING NEW RESTRICTIONS ON JEWISH IMMIGRATION TO THE LAND OF ISRAEL.

1939 -- BRITISH, FEARFUL THAT AN UNAPPEASED ARAB WORLD WOULD JOIN THE AXIS POWERS, FURTHER RESTRICT JEWISH IMMIGRATION TO ISRAEL.

1939-45 -- SIX MILLION JEWS OF EUROPE SYSTEMATICALLY MASSACRED BY THE GERMAN NAZIS.

1942 -- ATTEMPTS OF JEWS IN PALESTINE TO RESCUE EUROPEAN JEWS FROM NAZIS MET WITH APATHY AND EVEN OBSTRUCTIONISM OF BRITAIN AND OTHER ALLIED POWERS.

1945 -- BRITISH TURN BACK NEARLY 100,000 JEWISH SURVIVORS OF THE NAZI HOLOCAUST SEEKING REFUGE IN PALESTINE.

Worksheet 12 (continued)

1947 -- UNITED NATIONS GENERAL ASSEMBLY VOTES TO PARTITION PALESTINE INTO INDEPENDENT JEWISH AND ARAB STATES. JERUSALEM TO BE INTERNATIONALIZED.

1948 -- SURROUNDING ARAB STATES REJECT UN PARTITION PLAN.

1948 -- ON EVE OF BRITISH PULLOUT, JEWS PROCLAIM ESTABLISHMENT OF THE STATE OF ISRAEL.

The drawings below are exhibited at Yad Vashem, a memorial to the six million Jews murdered by the Nazis. Thousands of Holocaust survivors have perpetuated the memories of their loved ones by giving pages of "testimony" which are housed at Yad Vashem.

Shimon Balicki. New Arrivals. Brush and ink. 1958

Halina Olomucki. "Don't Shoot My Mother". Warsaw Ghetto. Pencil. 1943

Yad Vashem Memorial

Worksheet 13

2.5
2.2
2.0
2.8
3.2
3.6
4.0
100 mm
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1.1
1.25
1.4
1.6
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1.0 mm
1.5 mm
2.0 mm
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abcdefghijklmnopqrstuvwxyz
1234567890

Worksheet 13 (continued)

YAD VASHEM — DAF-ED — דף-עד

Martyrs' and Heroes' Remembrance Authority

A Page of Testimony

P.O.B. 3477
Jerusalem, Israel

חוק זכרון השואה והגבורה — תשי"ג 1953
קובע בסעיף מס' 2:

הפקידו של יד ושם הוא לאסוף את החומרים את זכרם של כל אלה מבני העם היהודי, שנפלו ונספו את נפשם, נלחמו ומרדו באויב הנאצי ומקורביו, ולהנציח שם וזכר להם, לקהילות, לארגונים ולמוסדות שנחרבו מחמת היותם יהודים.

(ספר החוקים מס' 130, יום אלול תשי"ג 28.8.53)

THE MARTYRS' AND HEROES' REMEMBRANCE LAW, 5713—1953
determines in Article No. 2 that

The task of YAD VASHEM is to gather into the homeland material regarding all those members of the Jewish people who laid down their lives, who fought and rebelled against the Nazi enemy and his collaborators, and to perpetuate their memory and that of the communities, organizations, and institutions which were destroyed because they were Jewish.

תכונה
Photo

1. שם המשפחה * — Family name *

2. השם הפרטי (שם לפני הנישואין) — First Name (maiden name)

3. תאריך הלידה — Date of birth

4. מקום הלידה (עיר, ארץ) — Place of birth (town, country)

5. שם האב — Name of father

6. שם האם — Name of mother

7. שם בן או בת הזוג (אם בת זוג נא לרשום שם משפחה לפני הנישואין) — Name of spouse (if a wife, add maiden name)

8. מקום המגורים לפני המלחמה — Place of residence before the war

9. מקומות המגורים במלחמה — Places of residence during the war

10. נסיבות המוות (זמן, מקום, וכו') — Circumstances of death (place, date, etc.)

אני, הח"מ ..... I, the undersigned

הגר/ה ב (כתובת מלאה) ..... residing at (full address)

קרבה (בקשר לנ"ל או אחרת) ..... relationship to deceased

מצהיר/ה בזה כי עדות זו נכונה לפי מיטב ידיעותי. hereby beclare that this testimony is correct to the best of my knowledge.

חתימה ..... Signature

מקום ותאריך ..... Place and date

[illegible] Even one person will give [illegible] shall [illegible] a place and a name [illegible]

97

93

* נא לרשום את שמו של כל נספה על דף נפרד

* *Please insecribe the nameof each victim of the Holocaust on a separate form.*

Worksheet 14

The Proclamation of the State of Israel

The following Proclamation of Independence of the State of Israel was issued in Tel Aviv on May 14, 1948.

David Ben-Gurion proclaiming the State of Israel, May 1948

The land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from the Land of Israel the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in their masses. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace, yet were prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country and looked forward to sovereign independence.

. . . On 29 November 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of a Jewish State in Palestine. The General Assembly called upon the inhabitants of the country to take all the necessary steps on their part to put the plan into effect. This recognition by the United Nations of the right of the Jewish people to establish their independent State is unassailable.

It is the natural right of the Jewish people to lead, as do all other nations, an independent existence in its sovereign State.

Text and photo from *Arab-Israeli Conflict* (St. Paul: Greenhaven, 1977), p. 31.

Worksheet 14 (continued)

EXERCISE

In their Proclamation of Independence Israeli Jews gave several reasons for their decalaration of nationhood. In the left column below list these reasons. At the right check (X) the column that best represents your evaluation of each reason.

JUSTIFICATION FOR PROCLAIMING ISRAELI INDEPENDENCE	Very Strong Argument	Strong Argument	Weak Argument	Very Weak Argument	Undecided

Global Times

Middle East in Continual War

1948-1973

The Middle East

1948

British Withdraw Forces from Palestine

• Zionists Proclaim New State of Israel, Five Arab Nations Attack the Infant State

The Israelis have won a clear victory over their neighbors. In fact, as a result of the fighting, Israel has gained about 30% more territory than would have been hers under the UN partition plan. Among other things Israel has secured control of the modern, mostly Jewish-inhabited sector of Jerusalem. The Arab nations, although defeated now, claim that they are still legally at war with Israel. They refuse to recognize Israel's right to exist or to have anything to do with her.

1956

Egyptian Terrorists Raid Israel Across Gaza Frontier

Egypt's President Nasser Takes Suez Canal from England and France; Israel Joins England and France to Settle Score with Egypt

Israeli armies have occupied Egypt's Sinai Peninsula and the Gaza Strip. Several thousand Egyptians have been taken prisoner. Israel agrees to give land back to Egypt if a United Nations emergency force remains in the area to prevent further raids into Israel.

1967

Syrians Threaten to Throw Israel "Into the Sea for Good;" Fire Shots at Israeli Settlements

Israel Threatens to Strike Back; Egyptian President Nasser Expels UN Troops from the Sinai and Moves Forces to the Israeli Border; Israelis Strike First

In a surprise attack, Israeli planes have destroyed over half of Egypt's air force. Over a period of six days they have won stunning victories--conquering the entire Sinai, the old city of Jerusalem, the West Bank of the Jordan River, and the Golan Heights.

1973

Israelis Establish Settlements in the Sinai and on the West Bank

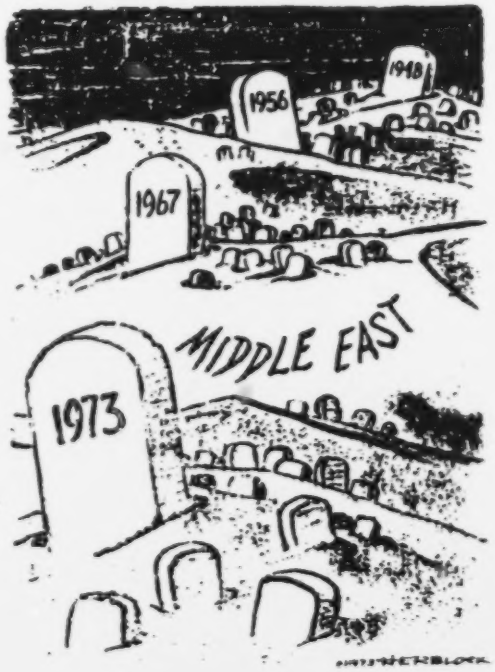
Israelis Refuse to Give Back Lands without Arab Recognition of Israel's Right to Exist; on Jewish Holy Day, Egyptian President Anwar Sadat, Nasser's Successor, Launches Surprise Attack on Israel

With massive American military aid, the Israelis have managed within two weeks' time to defeat Egyptian, Syrian, and Iraqi armies supplied with Russian arms.

Map from Jim Cannon, Bill Clark, and George Smuga, *The Contemporary World: Conflict or Cooperation?* (Edinburgh, Scotland: Oliver & Boyd, 1979), p. 29.

Global Times

A 25-Year War



Herblock, 1973.

Editorial

Worksheet 16

A Confrontation

If an Israeli and a Palestinian youth were asked to address the "Palestinian problem" on a television debate, they might make the following statements:

I Am an Israeli*

I speak Hebrew. Israel, my country, was independent for more than one thousand years, ending with the Roman conquest in the year 70 A.D. and the suppression of Bar Kochba's revolt in the year 135 A.D. The Romans and the Byzantines who followed them forcibly dispersed our nation in foreign countries. We became a minority in our own country. When the Arabs conquered our country in the year 637 A.D. they found hundreds of localities still bearing Israeli names. To this day many Arab towns and villages bear names of Israeli localities three thousand years old. Bethlehem has become Beithlahm. Jericho has become Aricha. Yuta has become Yata.

We did not return to our country as conquerors. We bought land from its Arab owners, and on this land we built, with our own hands, villages and towns. Tel Aviv, today a city inhabited by half a million Israelis, was built on sands which no one had inhabited. The Jezreel Valley, today dotted with scores of Israeli villages, was a malaria-infested marsh.

I do not hate Arabs. I do not believe in doom. When I meet an Arab, I know that like myself he wishes to live his own life, in dignity and independence. His way of life may be very different from mine, but because it is uniquely his, I respect it. And I demand from him equal respect to my unique way of life. If he refuses me that equal respect, I shall conclude that he wishes to deprive me of my unique way of life. And because Arabs are a nation of 100 million, and we are a nation of 2 1/2 million, we shall take very good care not to become once again a persecuted minority. It is true that nearly one million Palestinian Arabs are now under Israeli rule. I do not like this. But I dislike much more even the remotest chance of an Arab military rule over Israel. So nearly one million Palestinians will have to wait until they and their brethren and 14 Arab governments are willing to recognize us, to negotiate with us and to make peace with us. In peace we shall be magnanimous. But who ever heard of making concessions to an enemy who is willing to accept whatever you give, but absolutely refuses to accept your own existence?

I do not hate Arabs. But there are some things I cannot understand. I cannot understand why the Palestinians, who for 22 years have been the majority in a new country named Jordan, have not taken over Jordan as their country. I cannot understand how 14 Arab countries could spend in 20 years $15 billion to prepare war against Israel but could not find the funds necessary

*From "A Confrontation." Tel Aviv, *Atlas*, January 1971.

to help their Palestinian brothers. I cannot understand how Arab countries received in 20 years $24 billion of royalties for oil, yet found it impossible to dedicate even a part of this sum for the benefit of the Palestinians. The Palestinians can solve their problem any day within Arab reality by making Jordan a Palestinian state. And by calling upon the vast resources of the Arab world to help them build their country. But Israel cannot and will not become the solution to problems of Arab reality.

I Am a Palestinian

I speak Arabic. My country, Palestine, was an Arab land. Arabs from the Arabian peninsula conquered Palestine in 637 A.D. At that time Palestine was a Byzantine province. Since then, Arabs from many countries have settled in Palestine.

The Arab right to Palestine rests on three distinct foundations. The first is the natural right of a people to remain in possession of the land of its birthright; the second is that Palestinian Arabs have lived there continuously for over 1300 years; and the third is that they are still the rightful owners of most of the homes and fields in which the Israelis now live and work.

Forty years ago, Palestine was an Arab country to the same extent as other parts of the Arab world. It had a population of about 700,000, of whom 674,000 were Muslim and Christian Arabs and 56,000 were Jews--mostly "Arabs of the Jewish faith"--who lived with the rest of the inhabitants in peace and harmony and enjoyed equal rights and privileges. These Jews owned about 2% of the total area. Today, 77% of the territory of Palestine is Israeli occupied. Instead of the 56,000 "Arabs of the Jewish faith," there are nearly 2,000,000 alien Jews brought into the country from all parts of the world. The Muslim and Christian Arabs who in 1948 constituted 67% of the total population, have been reduced to a mere 10%. The remainder have been expelled and dispossessed, and now nearly 1,000,000 of them are in refugee camps living on the charity of the United Nations at a cost of seven cents per day per person. The 2% Jewish land holdings have been increased to 77% not by legitimate and peaceful means, but by force of arms and confiscation.

We Arabs are determined not to settle for anything less than our full rights to our homes and homeland.

Adapted from Leften S. Stavrianos, *Readings in World History* (Boston: Allyn and Bacon, 1970), pp. 539-542.

Worksheet 17

A Conversation with Yasser Arafat

The Palestinian Liberation Organization (P.L.O.) claims to speak for the Palestinian Arabs. The Commander of the P.L.O., Yasser Arafat, is interviewed below.

Q. Is the P.L.O. a terrorist organization?

A. You have refused to see the organized terrorism of the Zionists, who have attempted to destroy an entire people, and to say to the world: There are no Palestinian people.

The Israeli authorities call our commandos "terrorists" but all movements of national resistance have been called this—in France, for example, during the Nazi occupation. Our aims are military and economic. Reprisals against civilians have only been made in answer to Israeli attacks: it was after the bombing of Irbid and Kafr-Kasr that a bomb was left in Jerusalem, and after the bombing of Salt that the attack on Tel-Aviv took place.

We Palestinians have struggled for our honor, our dignity, our homeland since before 1948, and our cause was as just then as it is today, but until we begin our armed struggle in 1965, our cause was consistently ignored.

We have no airplanes, no bombs to drop from the air, we have no ships, and yet we face the organized terrorism of the Israeli-American war machine. We are fighting with our hearts, sometimes with only small stones. Was David, facing Goliath, the greatest terrorist of his day? The tactics of "terrorism" that we use are those the Americans used in their fight for freedom, that the French used in their fight for freedom, that the Algerians used in their fight for freedom. They are tactics against occupation, repression and oppression; they are legitimate means, for we have no other weapons, by which to survive.

Palestine Information Center, Washington, D.C.

Q. It is often said the P.L.O. wants to drive the Israelis into the sea. Is this true?

A. The P.L.O. has never advocated the annihilation of Israel. The Zionists started the "drive the Jews into the sea" slogan and attributed it to the P.L.O. We have repeatedly made suggestions of how Christians, Muslims and Jews can live together, in peace, in the Holy Land. In 1969, we said, we want to establish a democratic state where Jews, Christians and Muslims can live all together. The Zionists said they do not choose to live with any people other than Jews. They want a state only for Zionist-Jews. This, we believe, is as racist a concept as Hitler's idea of a state only for his kind.

We said to the Zionist-Jews, all right, if you do not want a secular, democratic state for all of us, then we will take another route. In 1974, I said, we are ready to establish our independent state in any part from which Israel will withdraw.

Q. Why don't you recognize Israel's right to exist?

A. You have to put into your consideration that it is the Israeli side who started this violence. The Zionists are the aggressors. The Zionists are the occupiers. Why are the victims of this aggression asked to "recognize" the occupiers? Up to what boundaries, up to what limits of their aggression do you yourself "recognize" the Zionists? To the borders given them in 1947?

Our people have been kicked out of our homeland and 60 percent of our people are living as refugees, homeless, stateless, in refugee camps, in very bad, very serious, very complicated circumstances.

They have been struggling, to live normal lives, but they are denied the right of nationhood and they must have identification cards and do not have the right to hold passports as Palestinians, and having no passports, they are not seen as first-class people by others, who are citizens of a state.

We, too, want our flag, our industries, our schools, our universities. We too want to be recognized. The Zionists who have stolen our orchards and farms and who refuse to allow our students to write poems about Palestine or to show the Palestinian flag, even the Palestinian colors, are denying us our human rights.

Begin is saying that "we will not recognize the Palestinians and we will not recognize the P.L.O."

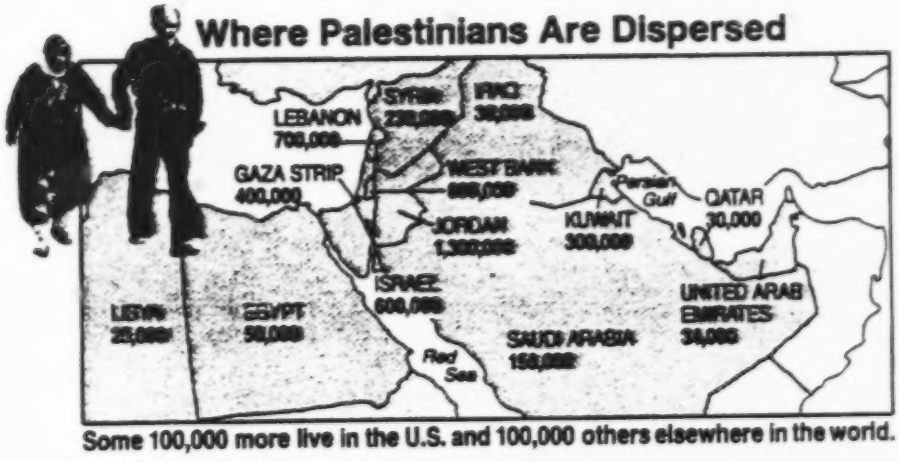
Zionist Mr. Kissinger exacted a pledge from the United States that it would not *negotiate* with the P.L.O. But why not *talk* with us? Your own State Department people have pointed out that the agreement not to negotiate does not mean you can't talk with us. Why do you refuse to see us?

As long as you refuse to see us, to have a dialogue with words, there can be only one dialogue, and that is a dialogue through armaments.

I do not choose war.

But thus far, you give us no choice.

Adapted from *The Link* 15 no. 3 (July-August 1982), pp. 12-14. *The Link* is published by Americans for Middle East Understanding, Inc., New York.



Map from *U.S. News & World Report*, June 28, 1982. Based on data supplied by the Palestine Information Office.

THE NEW YORK TIMES, FRIDAY, JULY 2, 1982

The Effect of the P.L.O. On Its Lebanese Hosts

By Naphtali Lavie

It will take a convoy of trucks several weeks to remove the weapons and ammunition Israel has captured from the Palestinian terrorists in Lebanon. But even now we know enough to confirm what many have long suspected: that within the past decade, the military arm of the Palestine Liberation Organization has been transformed into a quasi-army, organized in battalion and brigade formations, supported by Soviet-supplied guns, rocket launchers, mortars and tanks, and providing, in the meantime, an umbrella for like-minded terrorist organizations from Europe, Asia and the Arab world.

Much of what has been said about the invasion has dealt with Israel's motives, the death of Lebanese civilians and prospects for a more lasting peace. But it is worth reflecting on the nature of the enemy Israel confronts.

The Palestinian terrorists, backed by the Syrians, destroyed the delicate fabric of the Lebanese society so that Lebanon ceased to exist as an independent entity. The P.L.O., by force of arms, seized whole areas of the country, evicting residents, terrorizing the population and usurping Lebanese governmental authority. This violent suppression of sovereignty was euphemistically labeled "a state within a state." The Syrian troops assigned by the Arab countries to perform their so-called "peacekeeping" mission soon became one of the warring factions. Arriving to save the Christians from P.L.O. massacre, they joined forces with the P.L.O. onslaught. Instead of bringing peace, the Syrians intensified the fighting in pursuit of their aspirations to annex Lebanon as part of greater Syria. Even today the Syrians do not recognize Lebanon as an independent nation.

Under the protection of the Syrian troops, the P.L.O. expanded its occupation in southern Lebanon and in the Beirut area, turning farming villages and urban centers into bases of international terrorism. Members of the West German Baader-Meinhof gang, the Italian Red Brigades and the Japanese Red Army are only some of the terrorists trained and armed by the P.L.O. in Lebanon. Among the thousands of terrorists captured in Lebanon were those from Iran, Iraq, Yemen, Libya, Kuwait, Bangladesh, Jordan and Europe. And this is by no means the full extent of the evidence attesting to the dimensions of the terrorist activities originating from P.L.O. bases in southern Lebanon.

Documents carried by captured terrorists confirm the statement by Zehdi Labib Terzi, the P.L.O.'s United Nations observer, on Sept. 11, 1979: "There's no secret about it. Our boys go to the Soviet Union and socialist countries for military training. We get direct consignment of Soviet weapons."

Years of P.L.O. terror aimed at targets in Israel, Lebanon, Europe, Africa and Asia resulted in the loss of hundreds of innocent lives. Civil air traffic became an insufferable burden for passengers because of the constant threat of hijacking. The cause of the Palestinians has not been advanced; on the contrary, P.L.O. activities have brought more suffering to them. According to Lebanese reports, nearly 100,000 people were killed in the civil war, begun in 1975, in which the P.L.O. and the Syrian forces played their diabolical role.

Israel's operation in southern Lebanon was undertaken to remove the threat of terror against its citizens. At the same time new options for the Lebanese people and for the Palestinians have been created. Without military intimidation from Syrian troops and P.L.O. gangs, an effective central government can now reassert itself. All foreign troops — including Israel's — should leave Lebanon. Only in this way can the Lebanese re-establish their social and cultural institutions, and only then will an effective Lebanese government be restored. In the interim there may be a need for a multinational task force to assure that the explosive conditions that existed before June 6 do not recur.

The Palestinians in areas under Israeli control will now be free to negotiate self-government in accordance with the Camp David procedures. Those Palestinian leaders who privately expressed concern that P.L.O. coercion prevented them from reaching a settlement with Israel now have this opportunity.

The Egyptian-Russian connection, which precluded reconciliation between Egypt and Israel, was severed after the 1973 war. This paved the way for the peace between Egypt and Israel. Like Egypt, Lebanon, once again master of its own destiny, can renew and strengthen its ties to the United States and to the West.

The Lebanese, like Israelis, have the legitimate and elementary right to exist as a sovereign people in their own country, safe and secure. Lebanon and Israel used to have a peaceful border. In restoring this peace a great contribution will have been made toward a reasonable and promising solution to the Israel-Arab dispute. Only in this way can an equitable and lasting settlement for the Palestinian people be reached.

Ambassador Naphtali Lavie is Israel's consul general in New York.

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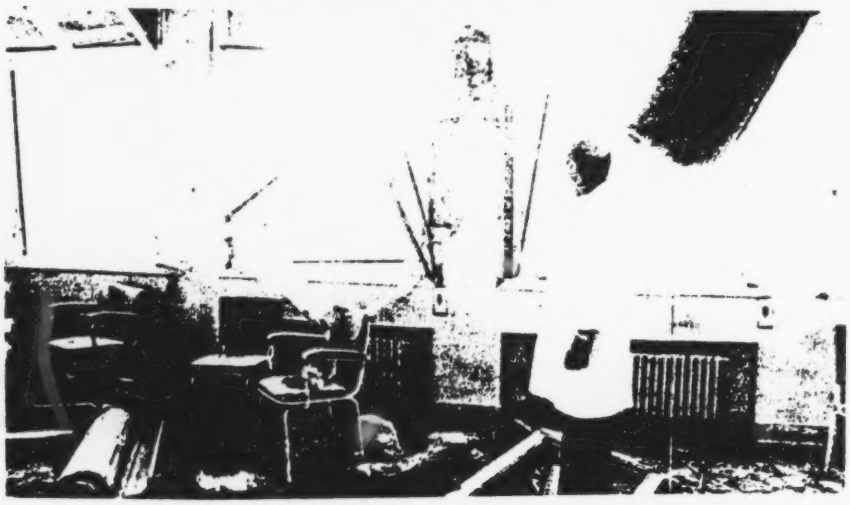
EXERCISE

Worksheet 18 (continued)

Directions: The opinions expressed in an editorial like the one by Israel's Ambassador Lavie, must be supported by factual evidence. To back up his statements, Ambassador Lavie might point to the "evidence" below.

Study each piece of "evidence" then find a statement in the Ambassador's editorial which could be supported by this evidence. Write the statement in the appropriate space.

"EVIDENCE A"



Supports Ambassador Lavie's statement that: _____

_____

_____

NOTE: The photographs on the following pages, taken in 1978, 1980 and 1981, show the results of Syrian and P.L.O. attacks on Christian population centers in Lebanon.

"EVIDENCE B"

THE MINISTRY OF DEFENCE, USSR

CERTIFICATE

AB № 18203

This is to certify that

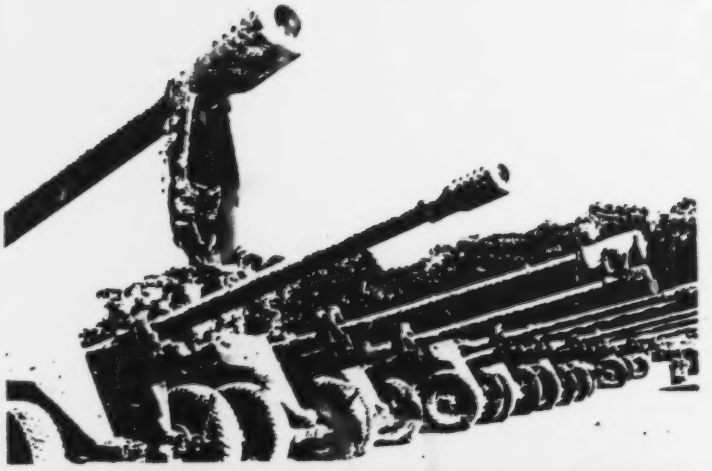
entered in ... 19... and graduated from ... in ... 19...

majoring in

The bearer of the Present Certificate enjoys the privilege for independent activity associated with the Major Subject.

Supports the Ambassador's statement that:_____

"EVIDENCE C" Worksheet 18 (continued)



Supports the Ambassador's statement that:_____

"EVIDENCE D"

Brother Alhaj Ismail

Blessings of the Revolution!

The Supreme Military Command decided to concentrate on the destruction (tadmir) of Kiryat Shemona, Metulla, Dan, Shaar Yeshuv, Naharlya and its surroundings.

Kiryat Shemona: will be divided between the units and shelled with Improved Grad (a missile).

Metulla: will be shelled with 160mm mortars.

Naharya and its surroundings: will be shelled with 130mm guns.

Dan and Shaar Yeshuv: is the responsibility of the Eastern Front.

Revolution till victory!

18/7/81

VERY URGENT
TOP SECRET

Palestine Liberation Organisation
Supreme Military Council
Central Operations
Military Command of Beirut Area

Supports the Ambassador's statement that:_____

All photos from *Towards a Safe Israel and a Free Lebanon* (Jerusalem: Israel Information Centre, 1982).

MIDDLE EAST

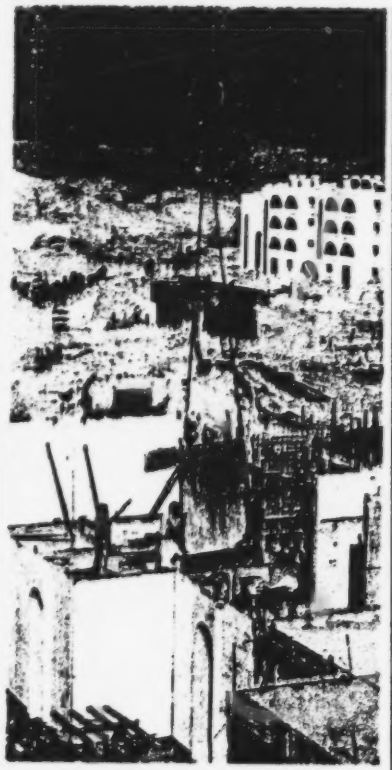
Israel's Great Land Rush

Defying the U.S., Begin speeds up settlement of the West Bank

And I will give to you, and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

So said the Lord to Abraham, as recorded in *Genesis 17: 8*, and the descendants of Abraham remembered. In 1948 the Jews of Palestine seized control of part of the ancient land of their forefathers and established the state of Israel. In 1967, as a result of the Six-Day War, Israel occupied those portions of the ancient regions of Judea and Samaria that lie in the West Bank of the Jordan River, territory that had been ruled by Jordan. Though the future status of the occupied area remained unresolved, the Israelis proceeded in the next 15 years to build 103 relatively modest Jewish settlements in the West Bank. Now, in direct defiance of the U.S., Israel has embarked on an extraordinary crash program to colonize the contested West Bank as quickly as possible.

By the middle of this year, 6,000 new housing units will be completed, and 35,000 Israelis are expected to move to the West Bank, more than doubling the territory's current Jewish population and bringing the total to more than 60,000. Israeli officials predict the number will reach 100,000 by 1987, if not sooner, and by the year 2010, they say, the West Bank will contain 1.4 million Jews and 1.6 million Arabs. Says Ze'ev Ben-Yosef, spokesman for the World Zionist Organization's settlement division: "People are moving in every week, by the hundreds."



A crane carries prefabricated concrete blocks *"We are at five minutes to midnight."*

Behind those remarkable forecasts are harsh political realities that may affect Israel, its Arab neighbors and its U.S. ally for generations to come. The accelerated building program runs directly counter to the Reagan Administration's efforts to launch talks aiming toward a broad Middle East peace settlement. Last September, President Reagan offered a peace plan under which the West Bank and the Gaza Strip would become associated with Jordan. He called on Israel to halt its expansion of settlements in the occupied territories, hoping that such a step would bring Jordan to the bargaining table. Prime Minister Menachem Begin angrily rejected the Reagan plan, saying that the West Bank, which he refers to by the biblical names of Judea and Samaria, belongs to the Jewish people forever.

Last week Reagan told Israeli President Yitzhak Navon that Israel's West Bank settlements are "not helpful" to the peace process. In private, U.S. diplomats are more direct. Says a senior Administration official: "The President has a choice. He can tell the Israelis that they must stop the settlements or it will cost them dearly. Or he can watch his peace initiative get buried by Israeli bulldozers."

The West Bank is clearly at the center of Israeli strategic thinking. Some of Israel's critics are convinced that the Begin government's primary motive in attack-

ing Lebanon last summer was to crush Palestinian hopes for establishing a Palestinian state in the West Bank and Gaza. Now, in what these critics believe is an effort to gain time, the Begin government is showing reluctance to withdraw its troops from Lebanon, a withdrawal the U.S. had once thought would be completed by Christmas. After their fourth meeting in less than a fortnight, Lebanese and Israeli representatives said last week that they had made little progress in their peace talks. They could not even agree on an agenda. The main stumbling block: an Israeli demand that Lebanon "normalize" its economic and diplomatic relations with Israel before Israeli troops are pulled out, a condition the government of President Amin Gemayel cannot accept without angering fellow Arab states whose support he needs. Meanwhile, Lebanon remains in turmoil, its government barely strong enough to carry out the formalities of power. Fierce fighting between Lebanese Muslim factions in the northern city of Tripoli took at least 100 lives last week.

The Israelis make no secret of their plans for the West Bank. To achieve the immediate goal of 100,000 Jewish settlers in the West Bank, Israeli planners say they will spend $610 million over the next year or two. Says Michael Dekel, Deputy Minister of Agriculture in charge of settlements: "If we reach the 100,000 mark, even if the opposition comes to power, it will no longer be able to transfer parts of the land of Israel to Arab rule and thus endanger our existence as a state and nation." In other words, no autonomy for the West Bank as envisioned by Anwar Sadat and Jimmy Carter at Camp David, and no relationship with Jordan as advocated by President Reagan. Instead, the West Bank would face an ambiguous future as a sort of Israeli colony.

A modest settlement policy began under the Labor government after the 1967 war. The first outposts were small, often containing no more than 40 families. These Jewish settlers, many of them religious zealots, were motivated by a desire either to live in the land of their biblical ancestors or to reinforce Israeli security. Often armed, they served as a kind of early-warning system for the Israeli military.

But fewer and fewer Israelis showed a desire to exist in uneasy isolation on rocky hilltops, so Israeli settlement agencies decided a little over a year ago to attract "Levittowners," middle-class Israelis who could be lured by promises of cheap housing. The new developments each contain a minimum of 400 families. Says Deputy Minister Dekel: "What will prevent the removal of Jewish settlements, or their transfer to Jordanian rule, is not the number of settlements but the number of residents." Dekel recalls that when Israel withdrew from the Sinai last year, it had to uproot and generously compensate 6,400 Israelis living in the Yamit district. Already, he notes, there are 25,000 Jews in the West Bank. "This is much better; it would be hard to evacuate them. But that is not enough: we must reach 100,000." Thus the Begin government is doing its utmost to make it impossible for any future government of Israel to withdraw from the West Bank without creating economic chaos and political turmoil.

Some of the buyers are speculators but the majority are middle-class Israelis who cannot afford housing in Jerusalem or Tel Aviv. Because the Israeli government is backing the program all the way, providing low-cost land to developers and low-interest mortgages and loans to buyers, the cost of the new houses and apartments is extremely low. Buyers at the West Bank development of Nofim are paying $90,000 for villas that could cost $250,000 in Israeli cities, but many of the houses and apartments being built are even cheaper than that. Mazal and Moshe Levi, who had been living with relatives, discovered that they could buy a three-bedroom apartment in a settlement near Jerusalem for a down payment of only $8,000.

Time, 17 January 1983, pp. 20-21.

Worksheet 20

American and Israeli Governments Compared

Both countries are Democracies, **based on the principle:**

"Government of the people, by the **people and for the people..."**

	U.S.A	ISRAEL
Chief Executive (Carries out the laws)	- President	- Prime Minister (Israel also has a President who, like the British sovereign, is largely a figurehead.)
Cabinet	- Advises the President on policy. - Single Party. With the consent of congress, members are usually appointed by the President from his own political party. - Responsible to the President.	- Headed by the Prime Minister, it is the main policy-making body of the State. - Coalition (Members are of different political parties reflecting the composition of the Knesset.) - Responsibile to the Knesset (A vote of "no confidence" by the Knesset at any time forces the Cabinet's resignation and new elections.)
Legislature (Makes laws)	- Two Houses of Congress 435 Representatives 100 Senators - President can veto bill passed by Congress. - Supreme Court can declare a law passed by Congress "unconstitutional."	- Single Parliament the Knesset 120 Members - Passing laws is wholly within the competence of the Knesset. - Laws passed by Knesset are generally immune from challenge in the courts. The Supreme Court, however, can and does call attention to the desirability of legislative change.

Worksheet 20 (continued)

	U.S.A.	ISRAEL
Judiciary (Interprets the laws.)	- Supreme Court is the final court of appeal. - With the consent of Congress, Justices are appointed by the President for life. - No mandatory retirement. - One federal court system.	- Supreme Court is the final court of appeal. - Judges are appointed by the President for life. - Retirement is mandatory at the age of 70. - In matters of personal status (suits regarding marriage or divorce, maintenance, guardianship and adoption of minors), jurisdiction is vested in the courts of the various religious communities.
Political Parties	- Two main parties Democratic Republican	- Three main parties Likud (Menachem Begin's and Yitzhak Shamir's Party) Mapai (Labor Alignment Party) National Religious Party (Plus numerous smaller parties, including communists)
Electoral System (method of elections)	- Direct voting for Members of Congress and Senators. Voters in a given election district cast ballots for the candidate of their choice -- not for a political party. - Electoral College (indirect voting for President)	- Direct Proportional Representation. The entire country is regarded as one 120 member constituency. Each party offers a slate of 120 candidates for the Knesset. Voters cast their ballot for the party of their choice. Each party receives a number of Members in the Knesset approximately equal to the percentage of the popular votes it gets. - The head of the party that gets a plurality of the Knesset vote becomes Prime Minister.

Israeli Democracy in Action

The Verdict Is Guilty

An Israeli commission apportions the blame for the Beirut massacre

After the Phalangists had left the camps, Red Cross personnel, many journalists and other persons entered, and it then became apparent that in the camps, and particularly in Shatila, civilians, including women and children, had been massacred. It was clear from the spectacle that presented itself that a considerable number of the killed had not been cut down in combat but had been murdered, and that no few acts of barbarism had also been perpetrated.

ther resign or be dismissed. It was also highly critical of three top commanders and a military intelligence official who were involved in the Israeli occupation of West Beirut.

The report, described by the Jerusalem *Post* as a "political earthquake," set off shock waves throughout Israel and indeed throughout the world. It was hailed in the U.S. and Western Europe as a remarkable example of self-criticism by a democratic society. Said the New York *Times*: "How rare the nation that seeks salvation by revealing such shame." In France, Interior Minister Gaston Defferre remarked, "This report is the honor of Israel. It gives the world a new lesson in democracy." The Italian Communist paper *L'Unità* called the report "a turning point for Israel," while Italian Journalist Arrigo Levi wrote in *La Stampa* of Turin: "It would be difficult to find any other nation at war that would let itself be subject to such an open and hard self-criticism."

The U.S. cautiously avoided any public comment on the report. Said President Reagan: "I just don't think we should be commenting or injecting ourselves into that internal problem." Nonetheless, some Administration officials privately expressed hopes that the commission's findings could, by reducing Sharon's influence, lead to a lessening of the increasingly pernicious tension that has recently permeated U.S.-Israeli relations *(see following story)*.

The Begin government's response to the report was more circumspect. In the days that followed the release of the report at 9 a.m. Tuesday, the Cabinet met for three stormy sessions. Each time, Sharon refused to resign and Begin refused to dismiss him. Finally, after a grueling 6½-hour session Thursday evening at which the Cabinet voted 16 to 1 to accept the commission's findings, with only Sharon himself dissenting, he called Begin to say he would vacate the post. As it turned out, however, the Cabinet voted on Sunday to keep him in the government as a Minister Without Portfolio. Begin will serve as Defense Minister for a while, after which the job may go to Moshe Arens, 57, a hard-line Begin ally now serving as Israel's Ambassador to the U.S.

As tension mounted in Israel after the report's release, the political atmosphere grew progressively uglier. Demonstrations took place day after day by supporters and opponents of the Begin government. On Thursday night, outside the Prime Minister's office in Jerusalem, where the Cabinet was in session, a hand

Sharon after the crucial Cabinet vote

Ariel Sharon

"We know that the consideration [of possible bloodshed] did not concern him in the least . . . The Defense Minister made a grave mistake."

Menachem Begin

"For two days . . . he showed absolutely no interest in the camps . . . His lack of involvement casts on him a certain degree of responsibility."

Begin, clearly distraught, leaves his office

In this kind of careful, deliberate prose, Israel's official commission of inquiry described the dreadful events of the three days last September when Israelis allowed Lebanese Phalangist soldiers to enter the Sabra and Shatila Palestinian refugee camps in Beirut, where the Christian militiamen proceeded to murder between 700 and 800 Arabs. After four months of testimony and deliberation, the Israeli commission last week delivered its report on the Beirut massacre, and it proved to be a stinging indictment of Defense Minister Ariel Sharon and several military officials, concluding that they shared an "indirect" responsibility for what happened in the Beirut camps. The report assigned only a "certain degree" of blame to Prime Minister Menachem Begin, but it recommended that Sharon ei-

Worksheet 21 (continued)

grenade exploded in the midst of a group of Peace Now antiwar demonstrators, killing one person and injuring nine others, including the son of Interior Minister Yosef Burg. It was the first time that an Israeli had been killed as a result of the continuing internal political debate, and it shocked the nation. Decrying the violence, Israel's President Yitzhak Navon declared somberly, "Whoever threw the hand grenade tonight should know: we all have hand grenades."

At the center of the storm was the commission report, a 115-page document painstakingly prepared by a three-member panel headed by Supreme Court President Yitzhak Kahan (*see box*). Prime Minister Begin reluctantly appointed the commission in late September after an unprecedented wave of protest within Israel, culminating in a mass rally of 400,000 people in Tel Aviv, an extraordinary demonstration for so small (pop. 4.1 million) a country. Begin had previously grumbled, "Goyim kill goyim, and they come to hang the Jews." But under the rising pressure, he named the commission, which was charged with ascertaining "all the facts and factors connected with the atrocity." In the weeks that followed, the commission heard testimony from 58 witnesses and received written statements from 163 others. Assessing the accumulating evidence, the commission formally advised nine Israeli government and military leaders, including Begin and Sharon, that they were "liable to be harmed" by the findings. Serious political activity was now all but suspended in Israel as government and opposition alike awaited the commission's conclusions. Complained one Cabinet member: "It's like a sentence hanging over our heads."

When released last week, the report turned out to be far tougher than most Israelis had expected. "There is virtual hysteria," said Knesset Member David Magen, who belongs to Begin's Herut Party. The report and its consequences dominated the news in Israel all week as the Cabinet met again and again in an effort to decide on a course of action. Three Cabinet members, including Foreign Minister Yitzhak Shamir, flew home from overseas trips in order to take part in the discussions. Would Sharon quit or be fired? Would Begin himself resign? Would he seek Knesset support for holding early elections, even though this would be opposed by some of the small parties that belong to his Likud coalition? Or would the Prime Minister simply try to ride out the crisis?

In its findings, the commission drew an essential distinction between direct and indirect responsibility for the massacre (*see* ESSAY). It asserted flatly that the atrocities in the refugee camps were perpetrated by members of the Lebanese Phalangist forces, not by Israeli soldiers. The report described rumors that Israeli soldiers had been in the camps during the massacre as "completely groundless," and it denied that Israeli forces had any prior knowledge that a massacre would occur. It continued: "At the same time, it is clear . . . that the decision on the entry of the Phalangists into the refugee camps was taken without consideration of the danger . . . that the Phalangists would commit massacres and pogroms against the inhabitants of the camps . . . Similarly, it is clear that when the reports began to arrive about the actions of the Phalangists in the camps, no proper heed was taken of these reports." The correct conclusions were not drawn from them, and no energetic and immediate actions were taken to restrain the Phalangists and put a stop to their actions."

In what is perhaps the most eloquent passage in the report, the commission declared that it could not accept the argument, advanced implicitly by some members of the Begin government, that Israel had no responsibility for deeds perpetrated outside its borders by members of the Christian community against Palestinians. Said the commission: "It should not be forgotten that the Jews in various lands of exile, and also in the land of Israel when it was under foreign rule, suffered greatly from pogroms perpetrated by various hooligans; and the danger of disturbances against Jews in various lands, it seems evident, has not yet passed. The Jewish public's stand has always been that the responsibility for such deeds falls not only on those who rioted and committed the atrocities, but also on those who were responsible for safety and public order, who could have prevented the disturbances and did not fulfill their obligations in this respect."

From the Arab world there was scarcely a word of praise for the commission's strong report. The Kuwait *Times* reminded Reagan that he had said last fall that "no punishment is enough" for those responsible for the massacre and declared: "Call for the punishment now, Mr. Reagan. The witness is yours." The Jordan *Times* said the purpose of the report was "to protect the Israeli version of justice and self-righteousness, which has cost us dearly in almost every respect." In Cairo, an editor described the report as an attempt "to find scapegoats to save the Israeli defense establishment." In Riyadh, a Saudi Arabian official, obviously pleased, remarked privately, "Somewhat surprising, isn't it? Of course it didn't go far enough. There should have been an international tribunal."

It was unfortunate that the Arab reaction so demeaned their case. Arabs were at a loss to respond cogently to the results of the Israeli inquiry precisely because no government in the Arab world would dream of subjecting itself to the scrutiny of an independent commission. Nor would any be likely to survive such an investigation. In Beirut the Lebanese government's own investigation into the massacre is unlikely to mete out punishment (*see box*), even though the identities of many of those responsible for the murders must surely be known. Noting Lebanese Prime Minister Chafik al Wazzan's comment that the Israeli commission's report had "at least uncovered to the world who was really responsible," the Washington *Post* caustically observed: "How conveniently he seems to forget who pulled the trigger." In fact, said the *Post*, the Arab leaders like Palestine Liberation Organization Chairman Yasser Arafat who complained that the Israeli inquiry had not been sufficiently tough or far-reaching were themselves guilty of chutzpah, the Yiddish word for gall.

Adapted from *Time*, 21 February 1983, pp. 26-30.

Presentation Outline

One of the tasks you will be called upon to perform in Israel is delivering a short presentation on a given topic. Making an outline is a useful first step in preparing any presentation. Use the format below to prepare a short presentation on: "American democracy--its strengths and weaknesses."

I. INTRODUCTION (State your topic and how you will proceed with it.)

A.

B.

II. THE AMERICAN FORM OF DEMOCRACY

A. The federal government -- three branches

B. Checks and balances in the federal government

C. The election process (power of the voters)

III. STRENGTHS OF THE AMERICAN SYSTEM OF GOVERNMENT

A.

B.

C.

IV. WEAKNESSES OF AMERICAN DEMOCRACY

A.

B.

C.

V. CONCLUSION (Short summary of what you have presented and your final evaluation [your opinion] of the topic.)

A.

B.

C.

Worksheet 23

Israeli Economy Collage

Watch it grow
and more
bank leumi le-israel בנק לאומי לישראל
Sheep being milked in a roundabout at kibbutz Sarid in the Jezreel Valley. Courtesy Government Press Office, Tel Aviv.
the KHAN CLUB
מועדון החאן
TLY
JWS
irst club
rusalem
DALIA COHEN
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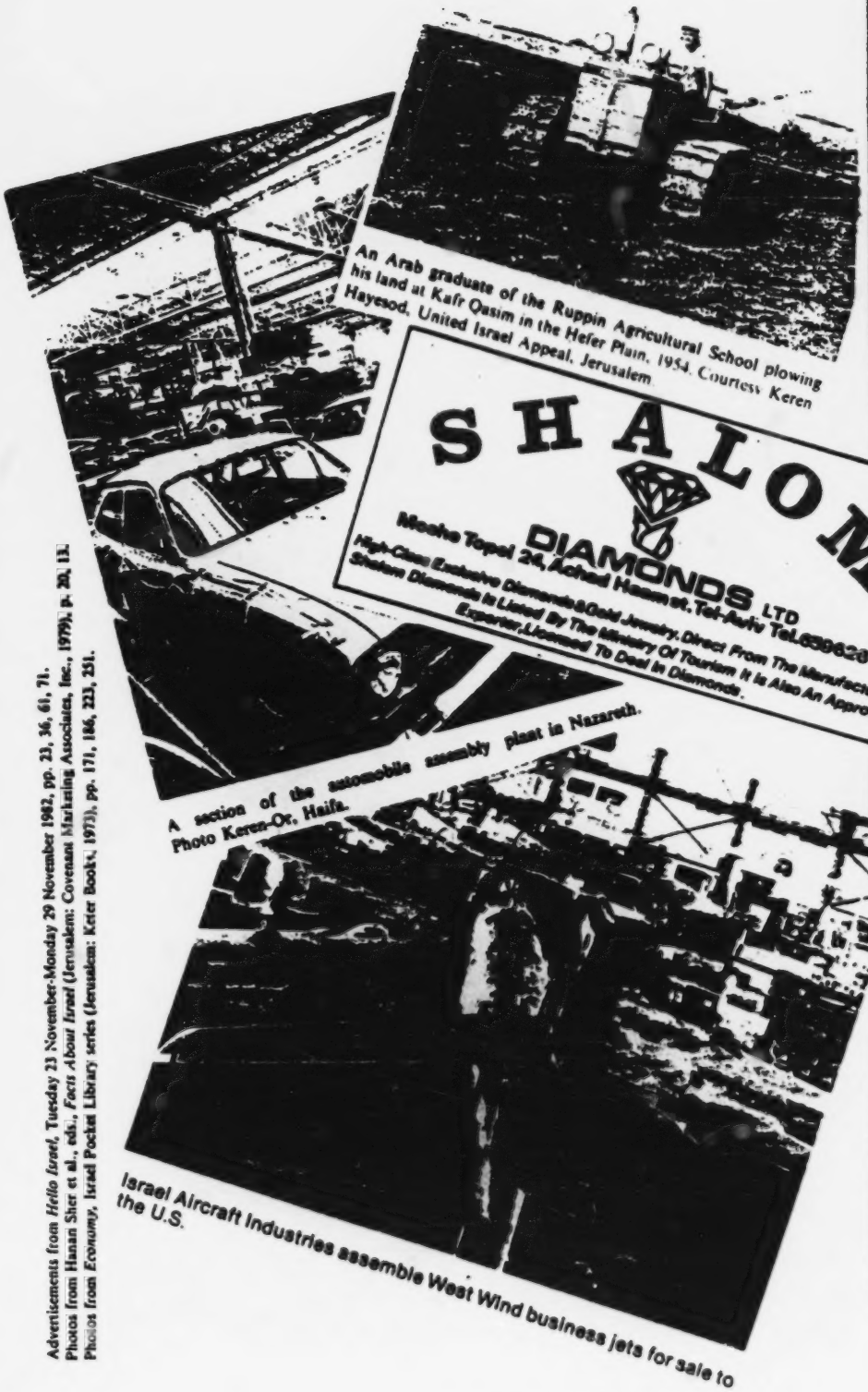
265 Dizengoff, corner Yirmiyahu
Tel: 03-453423
Potash works at the Dead Sea, 1970. Courtesy J.N.F., Jerusalem. Photo Dafnai, Jerusalem.

Worksheet 23 (continued)



An Arab graduate of the Ruppin Agricultural School plowing his land at Kafr Qasim in the Hefer Plain, 1954. Courtesy Keren Hayesod, United Israel Appeal, Jerusalem

A section of the automobile assembly plant in Nazareth. Photo Keren-Or, Haifa.

Israel Aircraft Industries assemble West Wind business jets for sale to the U.S.

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SHALOM TOWER

Advertisements from *Hello Israel*, Tuesday 23 November-Monday 29 November 1982, pp. 23, 36, 61, 71.
Photos from Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), p. 20, 11.
Photos from *Economy*, Israel Pocket Library series (Jerusalem: Keter Books, 1973), pp. 171, 186, 223, 251.

Economic Development

Two indicators of a country's economic development are: per capita Gross National Product and Private Consumption per capita. GNP per capita is defined as the total value of all goods and services produced by an economy in one year divided by the number of people in the country. Private consumption per capita refers to the total amount of goods and services bought and used in the private (vs. the public) sector of the economy, divided by the number of people in the country. The following chart shows these indicators for Israel:

GROSS NATIONAL PRODUCT PER CAPITA AT 1975 PRICES (ISRAEL POUNDS)

1950	6,721	1955	8,849	1960	11,164
1965	14,597	1970	17,984	1975	21,812
1976	21,581	1977	21,352	1978	21,875

PRIVATE CONSUMPTION PER CAPITA AT 1975 PRICES (ISRAEL POUNDS)

1950	5,021	1955	6,162	1960	7,686
1965	10,077	1970	11,466	1975	13,431
1976	13,842	1977	13,908	1978	14,705

Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), p. 179.

EXERCISE

Base your answers to the following questions on the above chart.

1. What was the per capita GNP in Israel in the year 1960? _____

2. Approximately how many times did per capita GNP in Israel increase between 1950 and 1975? _____

3. In which two years did Israeli per capita GNP fall? _____

4. In what year did Israeli private consumption per capita reach 10,077 pounds? _____

5. What general trend or pattern in the Israeli economy is shown by these figures? _____

Coping with Inflation

THE NEW YORK TIMES, THURSDAY, OCTOBER 13, 1983

Israelis Fret in Shekels and Do Business in Dollars

By DAVID K. SHIPLER
Special to The New York Times

JERUSALEM, Oct. 12 — If you can say the English word "over" with a heavy Hebrew accent, you're on your way to gaining fluency in the Israeli lexicon of economic survival.

"Over" is becoming Hebrew slang for "overdraft," the means by which Israelis make it through the month after their checking accounts run dry. These days, in the midst of new price rises, devaluations and general investor unease, all of Israel seems to be living on one big overdraft, deepening anxiety and challenging the ingenuity of both buyer and seller.

The South African immigrant who runs the Deli Nupi just off Jaffa Road lists the prices of his pastrami, pickles and corned beef on rye in Israeli shekels, but he thinks in dollars. "I know what I pay for my meat in dollars," he said, "and so I know what I have to charge in dollars."

He just anticipates by the community changing exchange rate, and prices, he has the price in shekels. It goes up every few days. The trouble is, his old cash register wasn't made for such astronomical sums, so it doesn't have enough buttons on it. He's got to ring up each sandwich four times to get the total cost of one corned beef on rye — $4, or 220 shekels at today's rates.

The Shadow Currency

In large measure, dollars have taken over in Israel as the shadow currency. Even where neither buyer nor seller possesses dollars, and dollars are not used in the transaction, prices are figured in the American, not in the Israeli, currency.

Many hotels post rates in dollars. Some restaurants keep prices in dollars to avoid having to change menus all the time. Real estate deals are often figured in dollars, and sometimes even paid for that way.

Bank workers have reported that during the recent wave of panicky buying of dollars, Israelis were asking about the durability of the greenbacks themselves, evidently with a view toward keeping them out of bank accounts, and thus out of the reach of sudden shifts in Government regulations. Some asked whether dollar bills could be kept in mattresses or freezers.

A Dizzying Pace

This is an economy made crazy by inflation of 130 to 140 percent a year. When Menachem Begin took office in 1977 (two and a half years before the Israelis converted their pounds into shekels), the dollar was worth the equivalent of about one shekel. Now, as Yitzhak Shamir takes over as Prime Minister, it is worth 80 shekels after the latest devaluation, of 23 percent, on Tuesday.

Prices change so fast that nobody can do comparison shopping, because nobody knows what anything ought to cost, and he cannot maintain his equilibrium well enough to calculate whether a store is overcharging him.

One Jerusalemite recalls seeing a new price list delivered to a supermarket cashier while she was standing in line waiting to pay. She had to pay the higher prices. At a hotel dairy bar, patrons were shocked when a waiter brussed past the tables, snatched up the cards advertising specials of the day and replaced them all with new cards listing higher prices.

With an average monthly wage of $720 as of May, the latest month for which the Central Bureau of Statistics has figures, Israelis are hard pressed to keep up with costs, even though their salaries are mostly linked to the cost of living, and rise accordingly every quarter.

A poll of Israeli adults commissioned recently by the newspaper Haaretz found that 40.3 percent of those surveyed could not finish the month on the money they earned. As a result they go into deep debt, writing checks with nothing in their accounts, and incurring interest rates of up to 150 percent annually on their overdrafts.

"It's very hard," said a mother who was waiting to pick up her child from school. She declined to give her name.

"We just have to live hand to mouth and cut down. I'm always in an overdraft. By the time my salary comes, half of it is gone already.

"When my soldier son comes home he asks for a little pocket money, and I can't give it to him, it's impossible. My heart hurts to see people in this situation now. All my friends tell me the same thing, that they're in an over and can't get out of it. There's not a single worker who doesn't enter into an over by the end of the month."

'A Question of Priorities'

Nevertheless, Israel does not feel poor or hard pressed. Despite price increases of 30 percent today in subsidized foods, the prices are still not exorbitant: A standard, unsliced loaf of white bread now costs the equivalent of 16 cents, frozen ground meat is $1.82 a pound and a shoulder roast goes for $3.22 a pound. Gasoline is high, $2.41 a gallon.

But private automobiles cram the roads in growing numbers, even though it is hard to buy a new one for less than about $14,000, including huge customs duties. Travel agencies are full of people paying for expensive trips abroad.

"There are social security payments, children's allowances," said a young woman named Iris. "They don't leave you to die in the street. It's a welfare state. The situation is not so terrible for all people privately. We buy what we need. I don't have to eat delicacies. I don't need Adidas shoes or expensive jeans. There are those who save for their children and those who travel abroad. It's all a question of priorities."

Many Israelis keep their money in hard goods such as cars and color television sets, or in houses and apartments. In recent days, as confidence in the shekel dropped, people rushed to buy apartments, sometimes paying hundreds of thousands of dollars in cash — and in dollars, real estate offices reported.

"The citizens of the state acted in accordance with the basic laws of coping," said Dov Friedlander, a student of public behavior in situations of stress. He was interviewed on the Israeli radio. "When the moviehouse is burning," he said, "you can't start to think about what you're doing. You run like mad to the door because that's the only choice you have."

Associated Press

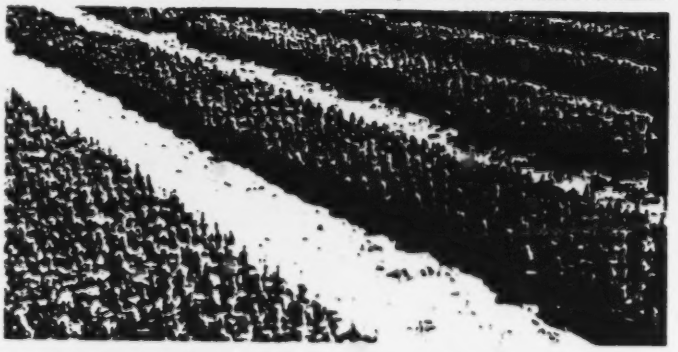
Israelis crowding a Tel Aviv supermarket Tuesday to buy goods before price increases announced by the Government went into effect. Inflation in the country runs 130 percent to 140 percent a year.

Afforestation

Remnants of ancient woodlands in the Jerusalem Hills.

Tourists, on their visit to Israel, plant trees with their own hands.

Planted JNF Forests in Israel



Pine saplings in a JNF tree nursery which are grown singly in polyethylene bags

Efraim Orni, *Afforestation in Israel* (Jerusalem: Keren Kayemeth Leisrael [Jewish National Fund], 1978), pp. 76, 18, 78, 48, 31.

Worksheet 27

Growing Up in a Kibbutz

In Israel, about 3% of the people live on kibbutzim, small self-contained farming communities. In recent years, many kibbutzim have also started small factories.

Everything on a kibbutz belongs to the community. Every member is assigned jobs. The community in turn provides for its members' basic needs -- food, clothing and shelter.

The following magazine article by two American psychologists will give you an idea what it would be like to grow up on a kibbutz.

For eighteen months, in 1967 and 1968, we lived in a kibbutz and studied child-rearing. Our kibbutz (we'll call it Kiryat Yedidim) is like many others in this small country. It lies in a valley at the foot of a mountain range in northeastern Israel.

About 400 adults and 250 children make up the Kiryat Yedidim community. Our kibbutz is spread over 2,500 acres. It grows cotton, citrus, olives, carrots, onions, potatoes, and several kinds of fodder. The farming is highly mechanized. Cattle and poultry are raised on a large scale. Fish ponds are stocked mostly with carp, an Israeli favorite.

The village radiates from a communal dining hall. This building is also used for weekly movies, community meetings, and celebrations. Children's houses stretch out to the west of the dining room. To the south and east are the fields. Behind the dining hall is a handsome new social club and library. People go there to drink coffee, talk, and read the papers.

Houses vary from one-room units with community bathrooms (used only by unmarried persons) to new two-room apartments, each with bathroom and kitchen. Usually four living units make up a building. The rooms are pleasantly furnished. Paths connect all the houses and living areas. Many people use bicycles to get around, but most move about on foot. Jeeps and tractors transport nearly everyone to work.

The children of Kiryat Yedidim live and take their meals in their own quarters. From earliest infancy, they sleep apart from adults. Two night watchmen circulate from one of the children's houses. A switchboard hooked to microphones in each house alerts the watchmen when a child is in distress. Specially trained female kibbutz members (*metapelet;* plural, *metaplot*) care for the children during the day. The *metaplot* are mostly young women, twenty-one to thirty-five. Several hours a day and on most holidays, the children visit their parents. They become friends and companions.

The Nursery. About three days after birth, a newborn baby is placed in a nursery with five other infants. The old but freshly painted nursery building is divided into three wings. Each contains an entry hall, kitchen, and two rooms. Outside is a porch where cribs sit during mild weather. Beyond that is a lawn where mothers play with their infants during visits. Inside, a few pictures decorate the bright, airy rooms. Rattles, teething rings, and brightly colored decorations are attached to the cribs. Mobiles hang overhead. (There are no pacifiers. The belief is that infants should be self-reliant—in this case, on their own thumbs—as early as possible.) The open structure permits babies to see and hear each other all the time.

The mother of a newborn child is relieved of work for six weeks. She visits the nursery as often as necessary to feed her baby. Gradually the mother resumes her work halftime, adding an hour a month. The *metapelet* takes over part of the solid feeding.

By about nine months, the mother is making only short visits. Until the infant is eighteen months old, mothers get daily half-hour work breaks for visits. A woman who has severe anxiety over separation from her baby is allowed to sleep in the infant house. The *metapelet* and the woman in charge of the education program counsel the mother in this crisis.

While the *metaplot* are responsible for taking care of the infants' needs, parents spend several hours daily with their children. These are periods of affectionate play. The parents generally don't discipline or otherwise train their children. Children quickly begin to look forward to these evening parental visits. The visiting remains a source of gratification long beyond childhood. (One recent kibbutz graduate talked to us about the psychological distance between parents and children during high-school years. He told us, "No, you don't go to see your parents so much. You're busy with your group, studies, activities. But they *are* always good for chocolate.")

The Toddlers' House. After a year, the child moves to a toddlers' house. Usually two groups of six children live in one building. Nurses prepare breakfast and snacks in the buildings. But for lunch and dinner, they bring hot things from a central children's kitchen. The children play with clay, blocks, toy cars and tractors, balls, rattles, picture books, cans for sand and water, wagons, and doll furniture. Outside are a sandpit, swings, slide, and crawl-through barrels.

A *metapelet* reads a story to a group of five toddlers on a kibbutz.

In the toddlers' house, the child meets a new *metapelet*. Socialization begins in earnest. The children learn to interact with their peers and to dress and feed themselves. Warmth and affection characterize their training. Nurses stress independence. They praise those who eat with spoons and dress themselves. The children, of course, learn a number of routines, dictated by group needs, that will be expected of them all their lives—meals at certain times, designated play periods and places, and a definite bedtime. But an effort is made to balance the need for order with the child's individual needs.

Kibbutz education is designed to lay the foundations for group identification. From the child's earliest years, it fosters the feeling of belongingness—a feeling of being rooted in a society of one's peers.

We noticed that a sense of *we* and *they* emerges very early. Children support their group against others. They exclude outgroup members from play. They show concern when a member is absent. The group expects each member to share objects in the children's house, but not something the child brings from his parents. The child who shares is praised lavishly.

Kindergarten. When the children are between the ages of three and four, they leave the toddlers' house. A group of six moves to a new building—the kindergarten. There the children join two other six-member groups. The enlarged group—a *kvutza*—remains the center of the child's life until high school.

In the kindergarten, a nursery teacher—*ganenet*—takes charge of the children. The *ganenet* prepares the ground for real intellectual training. She divides playtime into free and organized sessions. The latter is sometimes referred to as work. As one *ganenet* explained, "What the children do freely, that's play. But anything I give them to do is work." The *ganenet* places special emphasis on sensory training. The aim is to enhance the child's ability to use his senses to explore the world. Kibbutzniks spend many kindergarten hours building things, painting, dancing, and playing games. They also grow their own flowers and vegetables and tend animals. From the time they can walk, the children visit the various work settings—the kitchen, fields, gardens, the garage. There they smell, touch, hear, and taste the adult world. And equally important, they see their parents at work. This closes the gap, somewhat, between adult and child worlds. After a year or two in kindergarten, the children do readiness activities to prepare themselves to read and write.

Grammar School. At about seven, the children enter grammar school. Here they begin full-scale learning. They meet youngsters both older and younger than they are. They devote an hour a day to work assignments. All age groups work together. They clean tables in the dining room. They arrange their rooms. And they cultivate a vegetable garden. The teachers are well-trained graduates of the kibbutz movement's own teacher's college. Classroom instruction is highly informal. Children call the teacher by her first name. There are no tests or grades. Passing is automatic.

In the classroom, the children learn by working on projects. We watched children in a project studying transportation development. They built models and rode a variety of vehicles. In the process, they learned some history, economics, geography, and some elementary mechanics. At the end of the study period, they made exhibits.

Kibbutz education integrates the children's learning with their surroundings through nature studies and projects that focus on animals, weather, and the kibbutz itself. The children camp out and hike to mountains and fields. Kibbutz founders come to tell tales of the pioneer days. Kibbutz children develop a sense of belonging that deeply impressed us.

The Mosad. In the spring of their last year in grammar school, the children enter the youth movement with which the kibbutz is affiliated. This is an important and symbolic move that locks the child more securely into the kibbutz. At about twelve, after finishing the sixth grade, the children enter the combined junior-senior high school *(mosad)*. This wider society is made up of three hundred children from several kibbutzim and the nearby city. Entering the

mosad involves significant change for the children. For the first time the children meet important male figures other than their own fathers. They are teachers and youth group leaders *(madrichim)* who guide the children's moral and ideological growth. The grammar school group, after being together for seven years, breaks apart. Members go into new groups that include children from outside the kibbutz.

Now the student experiences a greater physical separation from parents and kibbutz, along with a new, strange freedom. Institutional patterns are much less rigid. The children begin to work in the kibbutz economy alongside the adults. Depending on their age, they would work one and a half to three hours a day. By the time they graduate from high school, they will have had enough work experience to choose work that most interests them.

Since they are always together in a group, the children identify with and depend on the group. Until the age of eighteen, life is much the same for both boys and girls. They sleep in the same room. And until the end of grammar school, they shower together. Not surprisingly, youngsters brought up in close proximity feel like brothers and sisters. They rarely intermarry.

Until the end of high school, children belong to the children's society. This society is a microcosm of the kibbutz. The children govern themselves. They plan parties. And they help plan curriculum. After high school, students become members of the kibbutz.

Kibbutz child-rearing was designed to raise new kibbutz members. And it is quite effective in doing so. The children are motivated to carry on the basic features of kibbutz culture. The kibbutzniks are rooted in their community and in the larger Israeli society.

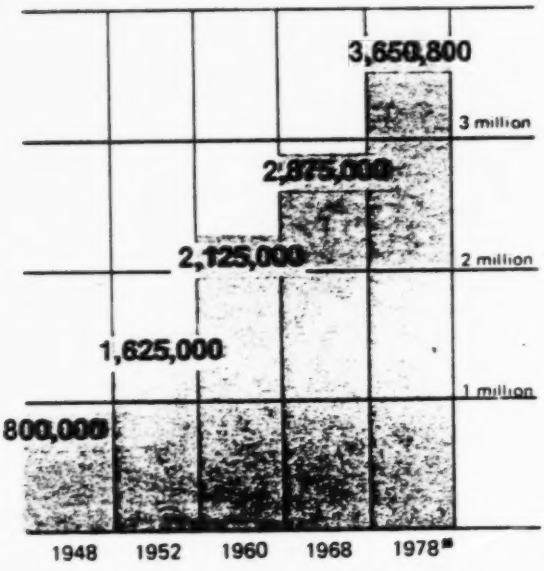
Adapted excerpt and photo from Clarence L. Ver Steeg, *World Cultures* (Glenview, IL: Scott, Foresman, 1977), pp. 163-169.

A Land of Faces

Photos from Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), p. 85.

Israeli Population Data

POPULATION GROWTH
(1948–1978)



* By the end of 1981, the population of Israel, excluding the areas administered by Israel since 1967, comprised approximately 3,975,500 people.

Lenny Labensohn, ed., *Aspects of Israel* (Jerusalem: Rolnik, Ltd., 1979), p. 14.

COMMUNITIES – January 1978

Lenny Labensohn, ed., *Aspects of Israel* (Jerusalem: Rolnik, Ltd., 1979), p. 15.

ORIGINS OF THE JEWISH POPULATION OF ISRAEL Dec. 1978		
Born in Israel (Sabras)	Born in Europe & America (Ashkenazim)	Born in Asia & Africa (Mainly Arab Countries) (Sefardim)
1.702.700 54.2%	797.900 25.4%	640.600 20.4%
TOTAL 3.141.200*		

* By 1981, the total Jewish population was 3,318,900.

Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), p. 82.

Worksheet 29

Population Problems and Trends

If the Israeli television station aired a program on intergroup relations, the following discussion might take place:

Participants:

Mr. Moshe Vidan -- an Ashkenazi Jew
Ms. Latifa Shimira -- a Sephardic Jew
Mr. Bassil Assab -- an Israeli Arab
The Moderator

Moderator: Welcome, fellow Israelis, to our program. As representatives of the various communities in Israel, you have been invited here to discuss intergroup relations in this country.

Mr. Vidan: As an Ashkenazi Jew, I welcome the opportunity to address this issue. Ashkenazim, as the audience knows, trace their origins to eastern Europe. We were the first wave of immigrants to come to Israel in the 1880s. Our numbers increased during the first part of the 20th century; the Holocaust led thousands of European Jewish survivors to seek the safety of their ancestral homeland. In 1948, when the State of Israel was created, 85% of the Jewish population here were Ashkenazim.

Ashkenazi Jews brought European customs to Israel. Our scholastic level was quite high, our birthrate low. We spoke Yiddish, a Judeo-German tongue. Since our outlook was Western, we sought to build a modern, Western society in the land of Israel--the only modern Western society in the Middle East.

Ms. Shimira: Mr. Vidan's description of Ashkenazim points to the problems faced by Sephardic and Oriental Jews in Israel. Although a small number of Jews had remained in the land of Israel after the Roman conquest and some Jews from Arab countries migrated to Israel during the 1800s, most of us came to Israel during the first sixteen years of the State's existence that is, after 1948. We came mostly from Arab countries like Yemen, Syria, Lebanon, Morocco and Iraq.

Speaking Arabic and following Oriental customs, we Sephardim had great difficulty fitting into the Western-style state established by the Ashkenazim. We were forced to abandon our traditions and culture and to assimilate into modern Israeli society. Widespread illiteracy and a very high birthrate has only added to our problems.

Furthermore, Sephardim have faced discrimination in jobs, housing and education. Although this discrimination is illegal, our darker skin and cultural difference have led some Ashkenazim to treat us unequally. Many Sephardim believe that Ashkenazim want to "keep us in our place" because they feel threatened by our growing numbers.

Mr. Vidan: Inequalities between Ashkenazim and Sephardim do exist, Ms. Shimira. But I would argue that the primary reason for these inequalities is cultural. Ashkenazim arrived in Israel before 1948, already bearing the culture of the West. Sephardic Jews are relative newcomers whose culture is Oriental. In time, Sephardim will assimilate and the relationship between the two cultures will improve.

Notwithstanding, the government of Israel is now doing everything it can to close the gap between Ashkenazim and Sephardim. For example, the Ministry of Education has adopted a strict policy of integrating the middle class and poor in schools. Financial aid for higher education is available to children from large families. At the universities, special classes have been started to help students who have not passed entrance (matriculation) exams. The task of closing the gap between Ashkenazim and Sephardim is far from easy, but giving everyone an equal opportunity is a major goal of Israel

Moderator: The trends for Sephardic Jews are indeed encouraging. For example, whereas in 1956, 13% of secondary school pupils were of Afro-Asian origin, by 1971, the percentage had increased to 43.6%. In 1960, only 17% of Sephardic families owned refrigerators. By 1971, 94% did so.

But we must now address the situation of our Arab citizens--people whose culture (mostly Muslim) was even more different than that of Sephardim from the modern Western one of Israel's founders and builders.

Mr. Assab: The history of Israel's Arab citizens has a bearing on the problems we face today; for we are the descendants of those poor rural Arabs who were left in Israel during the War of Independence in 1948.

The standard of living of Israeli Arabs has improved tremendously since 1948. Arab farmers now use modern techniques of cultivation; non-Jewish farmers today are using over 2,000 agricultural machines, compared with five in 1948. In the cities, the average income of an Arab, urban wage-earning family in 1975 was similar to the average income of a Jewish wage-earning family.

Revolutionary changes for the Arab population of Israel have also taken place in education. Whereas in 1948, there were only 45 Arab elementary schools and one secondary school in the country, by 1976, 308 Arab elementary schools and 101 secondary schools had been built. The number of Arab university graduates grows every year.

Although some discrimination, albeit illegal, slows our progress, the main problem faced by Arab citizens of Israel today is being caught between loyalty to the government of Israel and cultural and family ties to the Arab countries. This is a problem that some Israelis do not understand. The Israeli government, however, has tried to ease our situation by not forcing its Arab citizens to serve in the army. Many of us, however, volunteer for military service.

Moderator: Thank you, Mr. Assab, Ms. Shimira and Mr. Vidan for your enlightening discussion of intergroup problems and trends. Such problems are not peculiar to Israel and change takes time. The trends, however, make us all optimistic that one day equality will become a reality in Israel.

Statistics from Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), p. 87-93.

Worksheet 30A

Jewish Traditions and Symbols

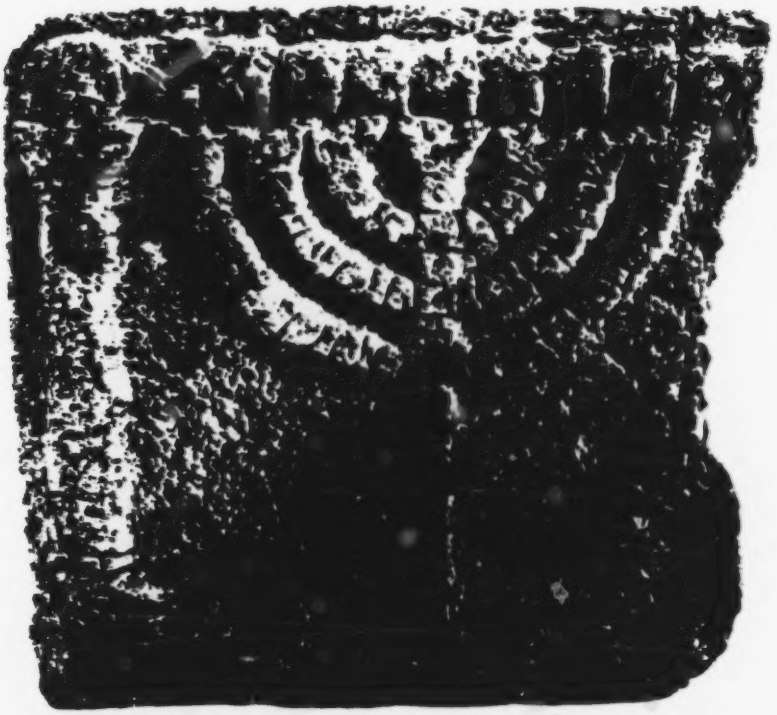
Imagine you are visiting a museum of Judaica. You might see the following exhibits, which suggest some of the traditions and symbols of the Jewish people. What does each exhibit tell you about the beliefs and values of Jewish people?

The Torah consists of the five books of Moses which, with the later addition of other holy books, became the Hebrew Bible commonly called the Old Testament. The Torah is kept in the Sanctuary of the Ark, the Holy of Holies.

"This is the *Torah*." Part of the ceremony of reading the *Torah*.

Hebrew: A living language -- holy and secular.

Land of Our Heritage (Jerusalem: Keter Publishing House, n.d.), p. 67.

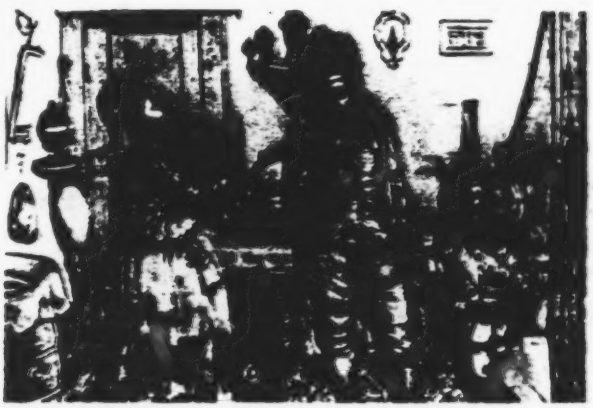


Stone found in Israel with a menorah carved on it, dating from 3rd century C.E. These seven-branched candlesticks flanked each side of the sanctuary in King Solomon's temple.

Dan Bahat, *Twenty Centuries of Jewish Life in the Holy Land: The Forgotten Generations* (New York: Orbit, 1978), p. 14.

On the Sabbath even the poorest Jew is a king, his wife--a queen, his children--princes and princesses.

Sabbath Traditions



Lighting the candles, Germany, 19th century.

Cholent ovens, 18th century; lighted on Friday afternoon for keeping the Sabbath food warm. Jewish law (Orthodox) forbids the cooking or warming of foods on Saturday, considering it a form of labor.

Study and prayer on the Sabbath.

Floor mosaic of the Zodiac at Beth-Alpha Synagogue. Palestine, 6th century C.E.

Left: Synagogue at Kfar Birim, Galilee; existed before the destruction of the Second Temple. Right: Synagogue at Kfar Nahum Capernaum), 2nd century B.C.E.

Hannukah, or the Festival of Lights, recalls the triumph of Judah the Maccabee over the Seleucids. The temple was cleansed of pagan influence and Jewish worship restored.

Hannukah lamps (*left to right*): First three, Palestine–Roman period; Germany, 1814; Poland, 18th century.

The shofar, or ram's horn, was heard on Mt. Sinai when the Lord gave the Ten Commandments to Moses. It is sounded on Rosh Hashana, the Jewish New Year.

The *shofar's* call to repentance.

Medieval *seder*. *British Museum* *Seder* of Hadhrami Jews. A modern *seder* in the U.S.A. *Courtesy of B. Manischewitz Co.*

At the Passover Sedar, Jewish families gather together to relive one of their most unforgettable historic experiences: their bondage in Egypt and their liberation.

Pictures not otherwise credited from Nathan Ausubel, *Pictorial History of the Jewish People* (New York: Crown, 1953), pp. 71, 74, 75, 84, 80, 57, 27.

Logging Reactions

DIRECTIONS: Most travelers would agree that it is very useful to keep a log of trip experiences and reactions. Years afterward, the traveler can re-experience the pleasures of the journey by reading his or her log.

Imagine that today you have toured a museum of Judaica and seen the various "exhibits" on Worksheet 8A, which suggest some of the most important symbols and traditions of the Jewish people. You are just about to retire for the night but you remember that you have not yet written an entry for today in your travel log. Use the space below to write your log entry.

MY LOG

Date: _____

The Core of Judaism

Herman Wouk, famous Jewish-American novelist (Marjorie Morningstar, The Winds of War, War and Remembrance), addresses the question:

WHO ARE WE?

WHAT THE BIBLE SAYS

The Jewish people is over three thousand years old. Archaeology has long since verified this startling tradition which our grandfathers took on faith. Many thinkers have tried, and are still trying, to account for this survival of a folk, a religion, and a culture through three millennia of nearly impossible historical conditions. The fact itself is as unique in history as the velocity of light is in physics. It needs explaining.

The Bible, our ancestors' source book of history, says the Jews descend from a Mesopotamian nomad named Abraham, who came with his flocks and his tents in the shadowy dawn of history to Canaan, the place we now call Israel. The line traces through his son Isaac to his grandson Jacob, who migrated to Egypt with his large household to escape a famine. Jacob's family prospered and multiplied in the cattle-raising northern province of Goshen.

Egypt was then the glory of Mediterranean civilization, the Rome or America of its day, brilliant in arts and sciences, formidable in war. Its architecture and sculpture have in some respects never been surpassed. Its government was an unchanging tyranny of Pharaohs, bureaus, and priests. Its religion, like all religion of the day, was a foul tangle of idolatry. The rites were obscene, the myths childish, the gods weird half-human half-bestial monsters. An obsession with death and magic ruled the land.

Instead of becoming Egyptian cattle barons, the prolific family descended from Jacob retained its separate identity, growing into a sort of nation within the nation. What set these people apart from Egypt was their religion. Abraham had passed to his descendants, the Bible says, a vision of a great invisible Spirit, the Creator of the universe, who had promised them an eventual life in the land of Israel, and a historic destiny as teachers of mankind. The Bible goes on to say that Egypt in time made slaves of the strange folk within its borders. An emancipator arose among them, Moses the Lawgiver, who in a spectacular, in some respects supernatural, triumph freed the slaves and led them through the desert to the border of the promised land. His greatest feat, however, was not this deliverance.

At a mountain in the desert called Horeb or Sinai he experienced--and his people to some extent experienced with him--a mystic occurrence which changed the history of the world. What exactly happened in the revelation at Sinai we are not likely ever to know. The Bible speaks of prodigies of nature that recall a volcano in eruption. No other volcanic eruption has ever resulted in a body of statutes that became the law of civilization. When the Israelites left Horeb to resume their trek to the promised land, they were no longer a tribe held together by faith, but a nation living under a statutory law, or Torah, given at the hand of Moses as the word of the Creator.

This Torah contained folk history as well as law; and it concluded with an accurate prophecy of the future of the Jews. The prediction was that after a brilliant period of monarchy in the Holy Land they would become calloused by prosperity, would lose their hold on the advanced religion that had made them a nation, and would slide into the idolatry of their Semitic neighbors, with resulting political collapse, military defeat, and national destruction. The Torah prophesied that a remnant of the people would survive a long agony of exile, undergoing ordeals of wandering and persecution; that they would never die out; and that in the far after time they would return to Israel to live by the law of Moses, and to be a light to the nations.

"THE CHOSEN PEOPLE"

This is an idea calculated to make any thinking modern person uneasy. We had better take a good look at it.

There are obvious "chosen people" around us, of course, envied by all. There is the elegant and durable British ruling class. There are the international darlings of money and power who race the blooded horses, fly the chartered planes, sail the private yachts, and squire the beautiful actresses. There are the strong dour men who sit on the boards of our giant corporations, and who prefer never to be photographed. There are the tough privilege-cliques of communist countries. These people, chosen by birth, events, or luck to be the elite, are noted for the general absence of Jews among them.

There are lesser groups of the chosen in the arts, in industry, in sports, in finance, in the fashionable world. One finds them dwelling in the finest city neighborhoods and suburbs, or playing in the luxury hotels and the upper-crust clubs. Here one may find some Jewish people, but they will be a conspicuous minority.

Where then is the "chosen" aspect of the Jews? Is it solely in their own minds? That would make them no different from the in-groups all over the world, the Babbitts of Zenith, Boston, Moscow, Paris, Buenos Aires, and every smaller community, blissfully sure that theirs is the best way of life, and that they are the best people. It is an old joke that the provincial worships himself for his own provincialism. If "the chosen people" meant no more than that, it would be part of the common folly of men, and not worth discussing.

But it is the Holy Bible that so describes the Jews. The quotations run into the thousands. The theme rules Scripture. Here are verses at random from the book which most of the Western world takes in one sense or another as the oracles of God:

Genesis 12:
- ...God said to Abram, Go from your country, your birthplace, your father's house, to the land that I will show you. And I will make of you a great nation...and in you shall all families of the earth be blessed...

Exodus 19:
- ...Now therefore if you will truly obey my voice, and keep my covenant, then you will be a peculiar treasure to me of all the peoples, for all the earth is mine. And you shall be for me a nation of priests, and a holy people...

Isaiah 49:
- ...And I will give you as a light to the nations, that my salvation may reach to the end of the earth...

Christianity accepts this view of Jewish destiny and rests on it. An important Christian doctrine (as I understand it) is that Jesus broadened this chosen communion to include all those who believed in his divinity and followed his teachings. For this reason an accepted Christian name for the church is "The New Israel." Christianity added one vital point: those who did not enter the new communion risked, or in some views actually incurred, eternal damnation.

But this idea of salvation limited to one group never had any place in the Jewish faith and has no place in it today. In Judaism right conduct is the path to God. This path lies open to Jews and non-Jews.

The Jewish faith does not even claim that the Jews originated the worship of one God. The Book of Genesis teaches that this worship existed in Abraham's time. It was, and it is, the universal ethical religion of right-thinking men. Our tradition calls it the law of the sons of Noah, resting on seven grand precepts:

The worship of God
The ban on murder
The ban on theft
The ban on incest and sex aberrations
The ban on eating "the limb of the living"--cruelty to animals
The ban on blasphemy
Justice--the establishment of courts, judges, and a system of equity

Nations and persons that live by these precepts are, in the Talmud's phrase, the righteous of the world. Our faith recognizes that men outside Judaism have risen to heights of Godliness that few mortals can reach. To question their salvation is for us impossible. Our tradition has it that Job, the supreme figure of the man of faith in agony, was of the righteous of the world, and not a Jew.

What then becomes of the choice of Israel? It remains as the Bible puts it, an election of Abraham's family to special disciplines and duties in the service of God. The disciplines are the laws of the Torah, meant to forge Israel into a lasting folk. The duties merge in the task of living by God's law and keeping a light in history, with national dedication, the knowledge and love of the Lord.

Through the generations, beginning with the Exodus, non-Jews have taken on this yoke and become converts; the Bible speaks of the mixed multitude that went up from Egypt with Israel, awed and inspired by Moses. Judaism has never tried to save souls by converting them. It teaches that salvation lies in people's conduct before God, not in their taking on the special commands that bind the House of Abraham. The difficulties of being Jewish are well enough known so that few people in any age seriously seek out this destiny, though any man or woman can.

This then is the mystery of the Jews. Their tradition teaches, and Western religion does too, that they are the remnant of an old great House, with a historic purpose that is from God. Of course, convinced rationalists find this impossible to swallow; and they are numerous today, and count many highly intelligent Jews among their ranks. They are left with the problem, how is it that the Jews have lasted so long, and still last?

Because one cannot dismiss the idea of the House by pointing to the very ordinary Jewish people one sees everywhere, and the less than noble ones on display at some resorts. The armed forces of the United States have the mission of preserving the existence of our land, the highest purpose we know. Drunken sailors, embezzling colonels, stuffed-shirt generals, do not alter the high nature of the mission; they are instances of the gap between human nature and human ideals. Jewry's failure to measure up to its mission is the burden of Jeremiah and Isaiah, as well as of country-club chatter.

To those who believe, the Jews are a mystery because such an intervention of God in the tale of mankind cannot be reasonably accounted for. To those who do not believe, the Jews are a mystery because by the ordinary laws of national organisms they should have vanished many centuries ago; yet here they are.

Adapted from Herman Wouk, *This Is My God: The Jewish Way of Life* (Garden City, NY: Doubleday & Co., Inc., 1959), pp. 26-39.

Worksheet 32

Israeli Education: Structure and Curricula

Next to each characteristic of Israeli education listed on the left, write the corresponding characteristic of American education.

CHARACTERISTICS OF ISRAELI EDUCATION	CORRESPONDING CHARACTERISTICS OF EDUCATION IN THE U.S.A.
1. Compulsory through the ninth grade; free through twelfth grade.	
2. Levels: a. Pre-school (1) Compulsory kindergarten (2) Nursery voluntary b. Elementary -- 6 years c. Middle School -- 3 years d. High School -- 3 years	
3. Systems of schools a. State schools -- separate for Arabs (who operate their own schools) and Jews b. State religious schools c. The more orthodox Agudat Israel system (In 1978, 68.5% of the pupils of elementary school age were in State schools; 25% in State Religious schools and 6.5% in the schools of Agudat Israel.	
4. Overall supervision of all schools from National Ministry of Education.	
5. Primary and Secondary School Curriculum a. A thorough general education in primary school b. Jewish education -- Fostering of "Jewish consciousness" c. Civic education -- Education for good citizenship d. Strengthening of the attachment to the world as a whole and to the peoples of the Middle East in particular.	

Hanan Sher et al., eds., *Facts About Israel* (Jerusalem: Covenant Marketing Associates, Inc., 1979), p. 135-145.

Worksheet 32 (continued)

e. Language of instruction for the Jewish population is Hebrew, the national language. In Arab schools, Arabic, also an official language of the State, is the main language. Hebrew was introduced as a second language in Arab schools, as was Arabic in Jewish schools.
f. Remedial instruction to bring disadvantaged youngsters, particularly children of recently arrived immigrants, up to grade level.
g. Secondary schools include academic, vocational and agricultural schools.
h. At the end of the 12th grade, students are examined in 5 subjects for the matriculation certificate which is required for admission to university.

6. Education provided for minorities (e.g., Arabs) in their own schools. The Arab schools inculcate Arab cultural and traditional values. (Whereas in 1949 only 50% of Arab boys and 18.6% of Arab girls attended school, by 1977 attendance had increased to 95.2% of the boys and 89.6% of the girls.)

7. Universities
(By 1977-78, some 54,060 students attended Israel's seven state-supported institutions of higher learning; 40% specialized in the natural sciences, the remainder in social sciences and the humanities.)

a. Hebrew University -- Jerusalem
b. Tel Aviv University -- Tel Aviv
c. Bar Ilan University -- (Religious) -- Tel Aviv area -- specializes in Judaic studies and general science
d. Haifa University -- Haifa -- focuses primarily on the humanities and social sciences
e. Technion (Israel Technical Institute) -- Haifa
f. Ben Gurion University of the Negev -- B'er Sheva -- Emphasizes the natural sciences and engineering
g. Weizmann Institute of Technology -- Rehovot -- One of the world's leading centers of scientific research

A Dialogue: Israeli and American Teens Share Their Concerns

A dialogue like the one below might occur when you visit Israeli high school classes.

- -

TIME: Sunday morning (a regular school day)

PLACE: A secondary school in Haifa

CHARACTERS: Americans — Theresa, Jim and Gigi
Israelis -- Ephraim, Byna and Dahlia

- -

Gigi: We thank you for allowing us to visit your school today. This is our first experience in an Israeli classroom and through it we hope to get to know you a little better. We also hope you will get to know us.

Ephraim: How do you like your stay in Haifa so far? Is Israel what you expected? How does it compare with your country?

Jim: I think I speak for the entire American group when I say we are having a great time. Although we studied about Israel before the trip, some aspects of your country still surprised us. Israeli teenagers, for example, seem to be just like American teens. You dress like us; wear your hair the way we do; enjoy many of the same things we do. The youth movements you attend are, in some ways, like our after-school clubs. Basketball seems to be as popular here as it is back home.

Dahlia: What had you expected?

Jim: Well, I personally thought Israeli teenagers would be a lot more conservative and serious.

Byna: Jim, I believe Israeli teens are, in fact, more "serious" about life than American teenagers. We hang out and fool around because we know (subconsciously) that we will soon be facing situations that could determine our entire futures.

Ephraim: Byna is right. For example, Israeli teens know that before they graduate secondary school they must take very difficult matriculation exams. A student's performance on those exams determines whether or not he or she will qualify to go on to college.

Theresa: But American teens take an exam called the Scholastic Aptitude Test, which qualifies them for admission to college.

Dahlia: Yes, Theresa, but I understand that some American colleges don't require that applicants take the S.A.T. at all. Others overlook a low score if the applicant has a good scholastic record.

In Israel, none of this leeway exists. Since the seven universities are part of the national system, the Ministry of Education establishes strict matriculation exam score requirements for admission to each one.

Ephraim: American teenagers should understand, however, that the pressure of matriculation exams on Israeli teens is nothing compared to our awareness that at the age of 18 we all -- male and female -- must go to the army. Given our country's history, war could break out at any time. You know, we all have friends who went to fight in Lebanon and never returned.

Theresa: How do you feel about having to go to the army? Don't you resent it? While American teenagers are enrolling in college, going through freshman orientation and attending their first fraternity party, you might be fighting on some battlefield.

Dahlia: I think many of us have mixed feelings about going to the army, but, on balance, we believe it is our duty. We have to defend our country; Israel must survive. Our parents, brothers and sisters all went to the army; now it is our turn.

Gigi: American teenagers, I'm afraid, would not accept going to the army as readily as Israelis seem to. Maybe we are not as patriotic as Israelis. Maybe our country is just not threatened the way yours is.

Jim: One thing is becoming clear to me. Although American and Israeli teens share many of the same interests and concerns, there are differences between us.

Worksheet 34

Practical Tips

A chaperone of the 1982 American group gives some practical advice:

Dear Students,

One of your major concerns, I know, as you near departure for Israel, has to do with the practical aspects of the trip. What should you bring to wear? How much money should you take? How many suitcases, etc.? I offer a few "tips," based on my experience as an adult who accompanied thirty-six young people around Israel for an entire month.

1. Clothing

The weather in December seems to be a lot chillier than in November. Be prepared! If most of your trip falls in December, as ours did, bring some warm clothes. (Long-johns are not a bad idea; the kids who had them were glad!) We wore heavy sweaters and jackets (wool, down). Remember also that most homes are not heated; bring warm night clothes! Casual clothing (jeans) are fine for visiting schools and touring. Bring one "dress-up" outfit for official occasions -- dress or skirt for the girls -- slacks, jacket and tie for the boys. Also, bring a bathing suit. You will want to take a dip in the Dead Sea.

2. Luggage

You are the one who will be carrying it! You will have to carry your bags on and off the plane, as well as on and off the bus each time you move from city to city. Porters don't exist! Only take what you can handle. Two suticases should be adequate. Realize that you will also want to buy gifts in Israel for your family and friends back home so either leave room in your luggage or bring an extra fold-up tote.

3. Money

Bring most of your money in travelers checks. Get them at home. Don't wait until you arrive in New York. You won't have much time then. It is difficult to give advice about how much money to bring. You will only have to spend your own money for: gifts, snacks, film (if you need it), postcards, personal needs (if you run out of toothpaste, etc.). Possibly you will have to pay a $15 airport tax when you arrive back in New York. We did!

As for gift shopping, you will probably want to do most of it at the Arab markets in Jerusalem, where there are lots of nice, inexpensive gift items to be had.

4. Host and Official Gifts

You should bring several "small" gifts for the families with whom you will be staying. Some little souvenir of your school or home city would be appreciated.

Also, as the American group leaves each Israeli city, it is customary to exchange gifts with city (or school) officials. Your city's delegation should bring souvenirs of your school or city to give to these officials.

5. Passport/Airline Tickets

A word to the wise -- guard these with your life! A bit of an exaggeration maybe, but lose either one of these and big trouble results for everybody.

6. Your Log

Bring a notebook or travel diary in which to record your experiences and reactions while in Israel. This is a requirement of the program, but you will find it invaluable later when you have to "report back" in your home community. Also, ten or twenty years from now you will be able to reread your log and recall a really wonderful experience.

7. "Going Away" Performances

At the "going-away" party given for Americans in some cities you might be asked to perform -- sing, dance, play an instrument, do a skit. Spontaneity is often fine, but your city's delegation might start to think about where your talents lie.

Prepare as well as you can, but if you forget something have no fear. Israeli hosts will do everything they can to make your stay carefree and enjoyable. Expect to have the time of your life, as our group did in '82!

Very truly yours,

E.N. (Group Chaperone, 1982)

Worksheet 35

Behaving Properly in the Host Home

As the American Exchange Student in each of the following situations, what would you do?

1. You are an active, outgoing American teenager who likes to have a good time, but your host in Haifa is shy, quiet and studious. You have been attending classes and touring all week and now it is Shabbat -- a free day. The other Americans and their hosts are spending the day at the beach and you would really like to join them. Your host and her family, however, have planned to take you to see the ancient ruins of Caesaria, which you will not be taken to on the tour. You think that being with your host in Caesaria will probably be boring. What will you do?

2. You were told prior to departure from New York, and repeatedly by your chaperones since your arrival, that teenage drinking in Israel is very, very much frowned upon by adults. You were also informed that liquor is easily obtained in Israel precisely because it is not a problem among the youth of the country.

   Well, you are in Jerusalem now and your host, contrary to what you were told, has offered to have a "beer party" one night when his parents are out of the apartment. He has invited all the other Americans and Israelis. Will you join in? What will you do?

3. You and your Ranaana host are visiting another host family one evening. You and the other American student are sitting around the dinner table talking with his host family. Your fellow-American Exchange Student says things like:

--"Israel is interesting, but American food is so much better."
--"What I wouldn't give for an American hamburger!"
--"That tour guide today was awful!"
--"That museum yesterday was boring!"
--"I really miss my friends back home."
--"The homes here are so small compared to American homes."
--"If I have to eat another schnitzel, I'll just die!"
--"My host in Haifa was such a drag!"

What will you say? What will you do?

_____

_____

_____

4. The family you are staying with in Tel Aviv is Orthodox -- the only Orthodox host family, it seems, here. They are wonderful people -- hospitable and kind. They, however, keep all the Sabbath (Shabbat) traditions: prayer several times during the day, lighting candles, temple for the men, no traveling by car or bus, no turning on lights, stove, etc., a big family dinner (kosher) and songs.

   All your American friends are traveling with their hosts to see the surrounding sights, while your host family stays at home. What will you do?

_____

_____

_____

5. In Haifa you became very close friends with your host. Tears flowed when you had to leave each other.

   You are now in Givatayim, staying with a very nice family. Your teenage host is excited about your visit. She has been planning all kinds of activities for you.

   Your dear friend from Haifa phones you and says she is giving a party for you on Saturday night and you should take the bus back up to her home. What will you do?

_____

_____

_____

6. Your Jerusalem hosts observe kosher food laws. Among these many laws are the following: only meat certified kosher by a rabbi may be eaten; shellfish may never be eaten; meat may not be eaten with milk at the same meal; and separate dishes must be used for dairy and meat meals.

   Tonight your host parents and their teenage son have gone to an anniversary party, leaving the youngest member of the family in your care. Apologizing for having to abandon you for this prior engagement, they have invited you to ask your American friends over.

   You are surprised when your friends arrive at your hosts' front door carrying boxes of hamburgers, fried shrimp and milkshakes from the local MacDavid's. They tell you they are "starved" and can't wait to "chow down." You immediately realize that allowing your friends to enter with such food will violate the rules of a kosher home. On the other hand, you want to remain popular with your friends. What will you do?

Appendices

Appendix 1: *Outlines for Three-Day and Five-Day Orientations*

The following outlines of suggested three-day and five-day orientation programs assume three and five two-hour sessions respectively. Obviously, every strategy and worksheet listed below cannot, in that time, be fully developed and discussed. Particularly if the three-day approach is chosen, the trainer will have to summarize material for students while helping them to skim the worksheets. It is recommended that some worksheets be assigned to be read by students at home before each session.

THREE-DAY ORIENTATION

I. Day #1: Israel -- The Land and the People

A. Perceptions: A Questionnaire (Worksheet 1A) -- Strategy 1
B. Program History and Goals (Worksheet 2) -- Strategy 2
C. The Strategic Middle East (Worksheet 4) -- Strategy 4
D. Topography (Worksheet 5A) -- Strategy 5
E. Israeli Population Data (Worksheets 28A and 28B) -- Strategy 28
F. Growing Up on a Kibbutz (Worksheet 27) -- Strategy 27

II. Day #2: Israeli History and Politics

A. A Historical Outline (Worksheet 6A) -- Strategy 6
B. Early Biblical History (Worksheet 6B) -- Strategy 6
C. Following in the Steps of Jesus (Worksheet 8A) -- Strategy 8
D. Islamic Holy Places (Worksheet 9) -- Strategy 9
E. Steps to Nationhood (Worksheet 12) -- Strategy 12
F. Middle East in Continual War (Worksheet 15) -- Strategy 15
G. A Confrontation (Worksheet 16) -- Strategy 16
H. Israeli and American Governments Compared (Worksheet 20) -- Strategy 20

III. Day #3: Practical Matters -- What to Bring and How to Behave

A. Practical Tips (Worksheet 33) -- Strategy 33
B. Behaving Properly in the Host Home (Worksheet 34) -- Strategy 34

Appendix 1 (continued)

FIVE-DAY ORIENTATION

I. Day #1: Program Philosophy and Goals

A. Perceptions: A Questionnaire (Worksheet 1A) -- Strategy 1
B. Program History and Goals (Worksheet 2) -- Strategy 2
C. The Strategic Middle East (Worksheet 4) -- Strategy 4

II. Day #2: Israel -- Geography and Early History

A. Topography (Worksheet 5A) -- Strategy 5
B. Early Biblical History (Worksheet 6B) -- Strategy 6
C. Following in the Steps of Jesus (Worksheet 8A) -- Strategy 8
D. Islamic Holy Places (Worksheet 9) -- Strategy 9

III. Day #3: History of the State of Israel

A. Steps to Nationhood (Worksheet 12) -- Strategy 12
B. Middle East in Continual War (Worksheet 15) -- Strategy 15
C. A Confrontation (Worksheet 16) -- Strategy 16
D. The Lebanon Invasion (Worksheet 18) -- Strategy 18
E. The West Bank Issue (Worksheet 19) -- Strategy 19

IV. Day #4: Israel -- The People, Their Government and Schools

A. Israeli Population Data (Worksheets 28A and 28B) -- Strategy 28
B. Growing Up on a Kibbutz (Worksheet 27) -- Strategy 27
C. Israeli and American Governments Compared (Worksheet 20) -- Strategy 20
D. Israeli Education: Structure and Curricula (Worksheet 32) -- Strategy 32

V. Day #5: Practical Matters -- What to Bring and How to Behave

A. Practical Tips (Worksheet 34) -- Strategy 34
B. Behaving Properly in the Host Home (Worksheet 35) -- Strategy 35

Appendix 2: *Suggestions for Follow-Up; Reporting Back on Your Trip*

Since the major goal of the Young Ambassadors Program is to encourage communication and cooperation between the United States and Israel, you will be expected, upon your return, to share your experiences with people in your school and community. Listed below are some suggested ways of "reporting back."

I. In Your School:

A. Make a bulletin board or set up a display case using materials and pictures brought back from Israel.

B. Ask the school librarian to let you use a corner of the library for a display of materials and pictures brought back from Israel.

C. Plan an assembly program. Show slides of your trip, or ask a teacher to show you how to make a filmstrip using your photographs. Serve typical Israeli (Middle Eastern) foods: tahina, houmus, pita, felafel, bourekas, couscous, chocolate spread, etc. Demonstrate Israeli folk dances, sing an Israeli folksong.

D. Write an article about your experience in Israel for your school newspaper.

E. Arrange with social studies teachers to visit and address their classes. Find out which classes are studying the Middle East.

F. With fellow Young Ambassadors in your school district, put together a small journal about your trip. Ask an English teacher for assistance. Include essays, poems, pictures, folk songs, etc. Distribute it in the various participating high schools within the district.

G. Canvass your classmates as to their interest in becoming pen-pals of Israeli students. Write to your Israeli friends asking them to canvass their classmates. If both groups express interest, begin writing to each other.

H. Ask to be put on the agenda of the next teachers or parent/teachers meeting. Show your slides and describe your experiences.

II. In Your Community

A. Write an article for your local newspaper explaining the Young Ambassadors Program and describing your experiences in Israel.

Appendix 2 (continued)

B. Take your presentation about Israel "on the road." Ask your principal to arrange visits at elementary and junior high schools in the district. Emphasize to younger children the fun of visiting a foreign country.

C. Take your presentation to a convalescent home or to a home for the aged.

D. Arrange to address community groups that would be interested in special opportunities afforded young people, for example:

-- the local community planning board

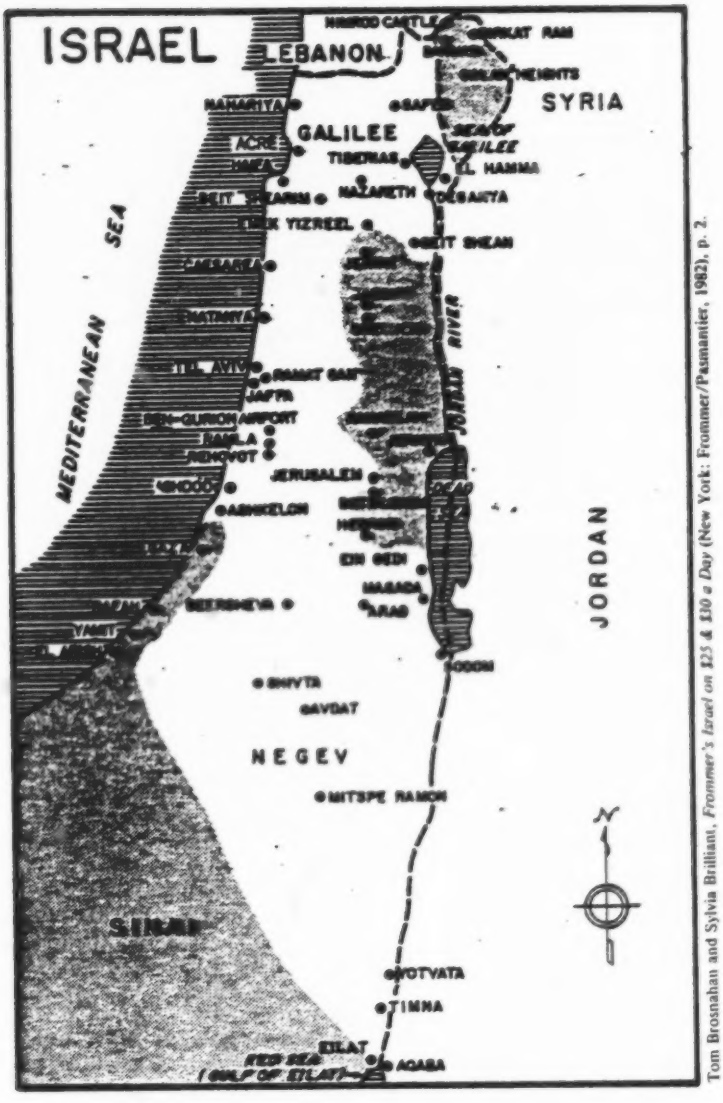
-- religious organizations

-- political party clubs

-- civic organizations

E. If you feel so inclined, write to your Congressman and your Senators. Describe your experiences in Israel. Let them know how you feel about American aid to Israel, about America's role in the Middle East, etc.

Appendix 3: *Map of Israel*



Tom Brosnahan and Sylvia Brilliant, *Frommer's Israel on $25 & $30 a Day* (New York: Frommer/Pasmantier, 1982), p. 2.

Appendix 4: *A Language Glossary*

A few guidelines to the language of Israel might be useful.

The Hebrew alphabet is, of course, entirely unlike our Latin ABCs. Fortunately for us, however, Israelis use the same Arabic numerals that we use: 1, 2, 3, 4, etc.

Hebrew has a number of sounds which we don't use in English. They are difficult to communicate in writing, and until you hear them spoken correctly, you may not get the flavor of them. The first is the "ch" sound—which you'll find repeatedly in many words throughout the vocabulary. This is not the sound of "ch" in either "change" or "champagne." We don't use this sound in English, and the closest to it are the "ch" sounds in the German exclamation "ach," and in the Yiddish-Hebrew toast "le-chaim." It's a raspy, hacking sound that comes from the back of the mouth.

Another difficult sound, and also very common in Hebrew words, is the "o" sound. The best advice for practicing this sound is to say the word "oh" and halfway through saying the word suddenly cut your voice off. That's what many call a short "o." You get an approximation with the "o" sound in the word "on" and the German word "Von," although they're not exactly it either. You just have to cut the "o" short, so when you say the Hebrew word "boker," meaning "morning," you don't "bowker."

Now that you're sufficiently confused, here are some of those words:

Hebrew Terms and Expressions

USEFUL WORDS

hello	sha-LOM	thank you	to-DAH-rah-BAH
goodbye	sha-LOM	please	be-va-ka-SHA
good night	lie-la-tov	you are welcome	al low da-VAAR
see you later	le-HIT-rah-OTT		
friend	cha-vare	I speak English	AH-NEE m'dah-BERH ang-LEET
excuse me	slee-CHA		
I	ah-NEE	I don't speak Hebrew	AH-NEE lo m'dah-BEHR ee-VREET
you	ah-TAH		
he	hoo		
she	hee	yesterday	et-MOHL
we	an-NACH-noo	right (correct)	na-CHON
there is	yesh	too much	yo-TAIR mee-DIEE
there isn't	AIN	patience	SAV-la-NOOT
little	m'AAT	hands off	BLEE yah-DIE-IM
much	har-BEH	what	mah
very	m'OD	why	llama
so-so	KA-cha-KA-cha	how	eich
good	tov	when	mah-tiee
hot	chAAm	movie	cine-MA (also KOL-no-AH)
bad	rah	house	bah-yit
cold	car	white	lah-VAAHN
today	hah-YOM	black	sha-CHOR
tomorrow	ma-char	synagogue	bait k-NESS-et
yes	ken	school	bait-say-FER
no	lo	newspaper	ee-TAHN
good morning	BO-ker tov	healthy	ba-REE
good evening	Erev tov	sick	cho-LEH

Tom Brosnahan and Sylvia Brilliant, *Frommer's Israel on $25 & $30 a Day* (New York: Frommer/Pasmantier, 1982).

Newsday

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For Israeli Teens, U.S. Is a Surprise

Newsday / Walter del Toro

Joe Koehler shows Afra Tal-Nir a stuffed doll of E.T., a figure in the first movie the Israelis saw when they came over here.

By Caryn Eve Wiener

New York — Tali Green, a 16-year-old Israeli girl growing up in a landscape of war, has learned a lot about her American contemporaries' tastes during her past few weeks in the United States — about sports, rock music and family life-styles.

She has also learned that, to American teenagers, the sound of gunfire in the Mideast is imperceptible — not only because it is something they have never heard, she said, but in some cases because it is something they have rarely heard about.

That surprised the Jerusalem native, who was one of 70 public high school students who arrived from Israel on Oct. 26 to visit schools in several major cities around the U.S. Tomorrow, the students will travel back to Israel with 36 public school students from nine American cities, for a similar exchange program that runs until Dec. 20. The program, coordinated by the America-Israel Friendship League in Manhattan, is a blending of the youngsters' worlds, their curiosities and their concerns.

And, no matter where they went, rarely did the students find that those categories included Mideast strife.

"We didn't want to get into politics," said Israel Reyes, 17, a senior at Roberto Clemente High School in Chicago. Reyes, whose family also hosted one of the Israeli students during their stay in that city, added, "We just wanted to find out what the students were like."

It was a discovery that everyone was able to make — and as the students met yesterday in the Israel-American Friendship League's Manhattan headquarters, the exchange had some mixed and unexpected results:

Los Angeles is Aaron Novenhen's home, and it is in this city of glitter and privilege where, the 16-year-old said, "you can see the Cadillacs and Mercedes Benzes lined up" in the student parking lot at Westchester High School, two blocks away from the surf-washed beach.

But Tali's Jerusalem is, to her, also a city of privilege — a privilege that is likely to remain out of her grasp for at least another two years. Tali is only 16, "and you have to be 18 to go into the Israeli army," she said. "I want peace, first of all, and I don't want to fight," she added, "but all the countries around us are at war . . .

"To serve in the Israeli army," she added, "you feel it is a privilege."

For two hours, they took a respite from their worldly travels to share the journeys they have taken inside each others' lives. Trekking across a youthful global landscape together, they have shared their views on rock stars, drinking, drugs and parties.

A sports fan, a goalie on his school's soccer team and the proud possessor of a 250-album rock music collection, Aaron said he is ready to visit Israel "to experience it as a Jew."

As Aaron spoke, Dror Shavit, 16, a high school student from the Israeli city of Raanana, sat quietly listening. In his travels to Washington, D.C., New York City and Norfolk, Va., Dror said he has just finished experiencing America as an Israeli and a Jew. "People asked about our schools, and whether we have cars. Very strange questions," said the tall, curly-haired youth. "They don't know much about Israel."

Wherever they went, the Israeli students said, their six-day school week and the absence of a legal drinking age in Israel were among the major subjects of conversation. "Most students wanted to know how we lived, whether we had the same music, how much things cost in Israel, and whether there was drinking and drugs," said Ofra Tal-Nir, an Israeli girl who visited Baltimore, Washington, D.C., and New York City.

"I know a lot about Israel, it's part of my Jewish culture" Aaron was telling a group of Israeli students on the other side of the room. "What do you think about America?" he asked.

And the 16- and 17-year-old Israelis, who have grown up sure-footed on the landscapes of war, turned their thoughts back to soccer and drinking and parties.

Newsday, 20 November 1982.